The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor. "NO UNION WITH SLAVEHOLDERS." JAMES BARNABY, Publishing Agent.

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☞ Communications intended for insertion, to be addressed to OLIVER JOHNSON, Editor. All others to JAMES BARNABY, Publishing Agent.

Selections.

Mrs. Swisshelm's Letters....No. II.

Ross's Speech—Compromises generally—Harris's Speech.

IRVING HOUSE, Washington, April 11.

Correspondence of The Tribune.

DEAR MR. GREELEY: * * * While I sat yesterday and heard the honorable gentleman explain his views, I lost the entire run of shawls and mantillas, beside escaping a nervous fever, by not hearing the first part of Mr. Ross's speech. When he rose, some one whispered me, "It's only a Doughface;" and as I have no particular fancy for unbaked bread, and a column hid him from view, I did not choose to interrupt the conversation of the worthy substitute of "the old man eloquent" to peep round at a mass of flour and water. One can see or hear a Northern truckler almost any day away out in the West, but only here could I listen to Horace Mann, the friend of Humanity, and so I listened, and did not hear "the man of Ross" until a friend came up and whispered, "Just listen to your Pennsylvania toady.'—Then I started up, looked round the column, and saw the gentleman. If his face is dough, there is entirely too much saleratus in it, for it is as yellow as a guinea. Some one should add a little acid, both to help the color and produce effervescence. *This would answer the purpose of yeast, and make him "rise."* It will never do to bake him without this, for *he is too flat to be wholesome.*

What the first part of his speech was I know *only* by the reports which you already have. These make him say 'the Constitution recognizes Slavery; but he would vote for no bill recognizing or prohibiting it.' Of course, then, he would not vote for the Constitution. My attention was called in time to hear him sobbing and *groaning* over the Union—imploring, with hysterical gasps, that Members would calculate its value—its pathetic value—and that Northern Democrats and agitators would pause "in their mad career before it was *too late.*" Many appeared inclined to profit by his exhortation, stopped talking, and kept watching the clock to see if it were time for him to quit. He objected to the admission of California, because she is four times as large as Pennsylvania, but said nothing about Texas, nearly four times as large as California. On the same principle, New York should be thrown out of the Union for being four times as large as Rhode Island. The reported accounts of the speech say he replied to the speech of his colleague, Mr. THOMPSON STEVENS. This is a mistake. He merely occupied his *entire* minutes in personal abuse of Mr. STEVENS—raking over the ashes of old party squabbles in State politics, and denouncing his inconsistency in supporting Gen. Taylor instead of Cass. He shook his finger, worked his body up and down as though he had been churning on an old-fashioned Dutch churn, quivered in every muscle, stuttered and sputtered, as he enumerated the wrongs Mr. STEVENS had committed against his native State, and declared she was ashamed of having given him birth. It is rather odd she should have sent him here, and so Mr. STEVENS appeared to think, for he stood up before the Speaker's desk, laughing heartily at the exhibition.

This Ross is reported to have said, the South had never aggressed on the North: but the reporters forget to add what he did say, that the North had been continually aggressing upon the South—that Pennsylvania herself led the way by presenting Anti-Slavery petitions to the very first Congress that met after the adoption of the Constitution.—Then he declared that aggressions must be stopped, and the South protected in her Constitutional rights.

A few moments before he had been wondering how Mr. STEVENS could have uttered his speech while the portrait of WASHINGTON hung before him?—how he could dare defame the fathers of the Constitution—such men as FRANKLIN. Wonder if he forgot that FRANKLIN himself was one of the most active of these Anti-Slavery petitioners whom he was now stigmatizing as aggressors upon the rights of others? He indulged in a large amount of gasconading about his own State—his own "gallant little County of Lehigh." If the folks there are so smart as he pretends, they will give him his next office in a coal-mine, until his complexion is of the proper tint for the chattel market, then send him South to fetch what he will bring. He should never be permitted to live above ground in the State he has disgraced.

There is one thing, Mr. GREELEY, that strikes my mind very forcibly: this is the constant and gratuitous glorifications of the Constitution. I have heard four speeches—two Pro-Slavery, on the Loco-Foco side, and two Anti-Slavery, on the Whig side; but about one-fourth of every one has "our glorious Constitution"—its compromises—its wisdom—its strength and perfection. To me this looks as if the speakers felt that it required praise. The Constitution has been published, I think, and most of their audience have read or can read it!—Is it not very strange that they cannot trust it to speak for itself?—or that when they have spoken for it, and no one contradicted, they cannot proceed to something else?—They keep such a ding-dong about "*supporting* the Constitution." One might imagine it was some miserable, decrepit old creature that was no longer able to totter on crutches, but must needs be held up on every side, and dragged along like a drunken loafer, on his road to the "lock-up."

I have some considerable respect for the Constitution, and am sorry those who should best understand it, think it so weak as to require such a continual bolstering up, a propping and defending, a blustering, a swaggering, a blowing, a bragging. Strength should bring calmness! The consciousness of integrity should set folks at their ease; and the nervous eagerness with which these gentlemen haste to defend and laud the Constitution, when no one is attacking it, looks as if they thought it very vulnerable. As administered and generally understood, there is no doubt but it is so. Those compromises it is said to have made do really require some defence. For instance, in going from Pittsburgh to Cincinnati a few weeks ago, there was a woman on board our boat who had been purchased by the man who had her in charge for five hundred and fifty dollars—as much as would pay a Congressman's salary sixty-eight days. She had been sold "for no fault," but because her master was in debt.—She had left father, mother, brothers, sisters, a husband and three small children, one of them an infant.

I looked on her face with its haggard grief
Where "Compromises" were written in brief,
I counted her tears as they fell amain,
Saying "Compromises" again and again.
I thought of a babe at a cabin door,
Where a mother's shadow shall fall no more—
I thought of the wisdom of this great land
Assembled together—a mighty band,
With armies and navies at its command,
With thundering cannon and gleaming swords,
And praying chaplains, and learned boards,
With their pompous words about Freedom's charms,
As they tore the babe from its mothers arms,
The tears might have moved them. They were but men,
But what of the Compromises then?
I looked on her pallid cheek again—
On her sunken eyes with their scalding rain,
And thought of the husband far away,
She should meet no more at the close of day;
Of the hearts all torn and the hearth laid waste;
And, like David of old, "I said in mine haste,"
Some things that I fain would repeat below,
But the Compromises say plainly, "No."

Forgive my rhyming Mr. GREELEY. I did not mean to do it; but the case of this poor woman affects me much; and sadness seeks rhyme for expression. It was looking on this poor mother weeping for her children that determined me to come to Washington. I wanted to see what the descendants of our Revolutionary fathers looked like, when in Congress assembled to devise ways and means for extending the area of such deeds of Chivalry. I go now into their great marble wonder, and wander through its magnificent rotundas and halls, its labyrinths of stairs and passages, gaze on its wonders of art, and behold at every turn this up the shadowy apparition of that sorrow-stricken face. I see the humble form of that servant-woman stalking hither and thither as though she would escape to her children. At every turn an impediment prevents! Then there is a dead, cold wall. There, in the open passage, stands a group of sentinels! strange-looking sentinels, too—children and pitying men, and beautiful, kind-hearted women. There are many of them who would scarcely kill a worm, who would weep that a poor bird should be taken from her nestlings: but they will form themselves into phalanxes, with bristling bayonets and naked swords, to prevent the stricken mother flying to her child! Why is it so? Why is the voice of Nature and of God suppressed within us, and bidden to be silent? It is that we may hear what the compromisers say: and how honorable gentlemen talk about a few more compromises. You, with the rest, Mr. GREELEY, indulge "a *generous* spirit of compromise." It is considered very praiseworthy to do so; and no doubt you are a very clever man; but in this matter your *generosity* does not cost you much. It is very easy for you, or any other Northern gentleman, to make a bow to a Southern gentleman, and, in the spirit of the "most generous compromise," swear that he may tear a mother from her babes, and set her up on an auction-block to get money to buy a race-horse or gold chain, and banish her forever from all she has known or loved. You are nothing the poorer when the deed is done. It is the mother and her children who are called upon to foot the bill: and it not unfrequently costs one of them the last remnant of a life your former generosity had made a scene of suffering and toil.

I am a little thick in the skull, and never could understand nice distinctions in etiquette and ethics. When Mr. HARRIS of Tenn. rose the other day, with all his powers of oratory—a burning eloquence that required those glasses of water to prevent its bursting out into a flame—pleaded for "the rights of the South" just sounded to me as if he had been saying, "Gentlemen, we have a 'right—a natural and inalienable right, to 'whip women and sell babies. Our Revolutionary fathers died on the battle field to 'establish the glorious principle of women-'whipping and baby-selling. Our immortal 'Constitution was found to secure to us the 'exercise of these inestimable principles; and 'I, Sir, I, Mr. HARRIS of Tenn. do now proclaim myself the valorous champion of A-'merican woman-scourging! It is our privilege, Sir. We of the South, here, on the 'floor of this House, claim the right to sell 'our children with our sheep and oxen. We, 'Sir, it is, who can, and do, and *will* sell 'our daughters to infamy, and traffic in the 'bodies and souls of our brethren—Yea of 'our brethren, Sir—of those for whom a 'common Savior has shed his blood—of 'those who with us are joint heirs of immor-'tality. We, Sir, *we* will carry them to the 'slave's, remembering that inasmuch as we 'do it unto the least of these His brethren, 'we do it unto Him. We will there *barter* 'for gold the very Son of God himself! We 'it is, Sir, who sell upon the auction-block 'the image of God for handsful of silver coin! 'We are the fearless champions who will 'dissolve this Union. All union between 'ourselves and the spirit of Freedom abroad 'in the earth—the favor of Heaven and the 'approval of all good men, for this our priv-'ilege of selling men and whipping women."

I could make nothing else of it, Mr. GREELEY. I know these *are* the rights for which the South contends. I know it is quite as common and respectable for a Southern gentleman to horsewhip his washerwoman as to smoke a cigar. I know this, for I have lived there; and all the eloquence and gasconading about Southern rights and Constitutional compromises resolve themselves to this one point—the right to horsewhip a woman and sell her baby. Every concession you make about guarantees is just that much of a yielding to this clamor. But the mail will soon leave; I have so much to tell and am so often interrupted I cannot get time to tell it.

JANE G. SWISSHELM.

Colored Children Entitled to the Benefits of Common Schools.

The following Circular issued by the Auditor of State sometime since, was placed in our hands a few days ago, and it is with no small satisfaction that we hasten to lay it before our readers. We are apprehensive that the provisions of the act passed winter before last, for the establishment of schools for the education of colored persons, and for other purposes, more familiarly known as the act repealing the Black Laws, are not well understood and appreciated, even by those who are called upon to administer the school laws.

The several propositions laid down by the Auditor, are fairly and clearly deducible from the act itself—and its connexion with the several acts which it repeals and with the two provisions which are excepted in the repealing clause. We are glad to find that the Auditor has not, in this particular, shrunk from the discharge of his duty as an executive officer; but has nobly done his part to give efficiency to a law whose manifest tendency is, to do away with that odious *anti-democratic* species of legislation which confers *special privileges* on one class of citizens to the exclusion and degradation of another. It is gratifying to be informed that the late Secretary of State concurred with the Auditor in his construction of the law referred to.—*Ohio Standard.*

AUDITOR OF STATE'S OFFICE.
Columbus, February 19, 1850.

Sir: Questions respecting the privileges of colored persons under our school laws, and rights to a portion of the school funds, have been frequently submitted to me.—The following is the substance of the answers which I have given to these inquiries, and expresses my opinions on the subject:

The general school law, passed in 1838, declares that a common school fund "shall be provided for the education of all the *white* youths in the State." The property of black and mulatto persons was exempted from taxation for school purposes, and in making the annual enumeration, the *white* youths only were included, so that colored persons were excluded under this law from all the benefits and privileges of the common schools of the State.

The first section of the "act to authorize the establishment of separate schools for the education of colored children, and for other purposes," passed February 10, 1848, provides "that the trustees of each incorporated township in this State, and the trustees, visitors and directors of schools, or other officers having authority in the premises, of such city and incorporated town or village shall be, and they are hereby authorized and required respectively, in case they shall not deem it expedient to admit the colored children residing in any such township, city, town or village, into the regular common school therein established, to create one or more school districts for colored persons in every such township, city, town, or village, which district or districts shall include all the territories thereof."

The sixth section of the act referred to declares "that the act entitled an act to provide for the establishment of common schools for the education of black and mulatto persons, passed February 24th, 1848, and the act to regulate black and mulatto persons, passed January 5th, 1804, and the several acts to amend the same, passed January 5th, 1807, and February 27th, 1831, *and all parts of other acts, so far as they enforce any special disabilities, or confer any special privileges on account of color, are hereby repealed*, except the act of the 9th February, 1831, relating to juries, and the act of the 14th March, 1831, for the relief of the poor."

This law does much more than merely repeal the act commonly called the "black laws." The law shows that its main object was to provide for the education of the colored children of the State. The repeal of the obnoxious laws was provided for among the "other purposes." For the accomplishment of the principal objects of the law, the following propositions are, in my judgment, established.

1. All laws and parts of laws, by which colored persons were deprived of the benefits of the common schools of the State, and of a share of the school funds raised by taxation, or otherwise, are absolutely repealed, and colored persons are placed in regard to the distribution and benefits of the school funds upon the same footing with white persons.

2. If the trustees of townships, or the trustees, visitors, or other officers having authority in the premises, exclude colored children from the regular common schools, they are bound by the law to create one or more districts for colored persons in such township, city, town or village; and the colored persons in such district are legally entitled to a pro rata share of the school funds belonging to such townships, city, town or village.—The district created for colored persons becomes in fact an additional district in the township, city or town.

3. The colored children in any township, city, town or village in which no district for colored persons has been created, are entitled to the privileges of the regular common schools therein, and to the benefit of the school funds belonging to such township, city, town or village.

4. The enumeration of colored youth must be taken, and returned to the proper officer, in the same manner that the enumeration of other youth is to be taken and returned. If a separate district has been created, they are to be returned as the youth in such district. If no separate district has been formed, they are to be enumerated and returned with the other youth of the district in which they reside; and the township clerk must include in his report to the County Auditor all colored youth returned to him by the district clerks; and the County Auditor must include the colored youth in his report or abstract of the enumeration certified to the Secretary of State.

5. County Auditors are required to keep the enumeration of colored youth and the apportionment of the school funds to which they are entitled separate and distinct, in all cases where separate districts for colored persons have been created. If no such district has been created, the colored youth must be counted and taken into the calculation in making the distribution of the funds belonging to the county and to the several townships and districts.

The Secretary of State, who is by law the superintendent of the common schools for the State, concurs with me in opinion.

Very respectfully,
JOHN WOODS, AUDITOR.

From the [London] People's Journal.

Struggle for the True Life.

Oh! struggle to live a holy life—
That struggle shall bring thee joy;
Shall clothe thee with conscious dignity,
As doth a great employ.
Not the holy life which hypocrites feign,
But that which is one with right;
Not that which effeminates the soul,
But clothes it with masculine might!

Oh! struggle to live a life of Truth,
Responsive to thy soul;
Let its dictates direct thy destiny,
Its voice alone control.
Fear not, though thy pathway lie
Through poverty, peril and pain;
It leads where even Ambition's eye
Hath labored to look in vain.

Oh! struggle to live a life of Faith:
Let thy forehead face the sky;
And ever walk the way you gaze—
Thy feet will follow the eye.
Oh! walk no longer behind the great,
Nor wear the world's livery;
Enthrone thy soul, let it keep its state,—
Degrade not thy dignity.

Oh! struggle to live a life of Hope:
Who walks among the stars
Shall not be shaken by worldly winds,
Or earth's distracting jars;
Beneath his feet the clouds which gloom
The gaze of the soaring sight;
He looketh down on earth's highest hills
Who dwells on heaven's height.

Oh! struggle to live a life of Love—
'Tis Love that maketh great:
Genius is but a living love,
Love only can create.
Like the latent life in the hidden seed,
Love breaketh the stubborn soil,
Grows up in the face of bickering blasts,
Yet seemeth not to toil.

Love maketh the world its own—
Yea, more, even heaven above;
Love is the legitimate monarch of might—
The spirit of life is Love.
Oh! sternly struggle on,
For all things yield to the soul;
Even time, and fate, and destiny,
All bow to this control.

CHRISTIAN CONVENTION.—The question whether anti-slavery Christians should dissolve all connection with pro-slavery Churches both North and South, was discussed yesterday afternoon by Reverends Fee of Kentucky, Kenyon, Nevin, Bushnell and others on the affirmative, and by E. M. Gregory on the negative. Mr. G. thought the Churches should not be broken up for this cause more than for the offense of distilling and selling intoxicating drinks, or for any other great sin. Because there were some bad boys in a family, he would not bid the good boys strike the father for owning and supporting them. Mr. Bushnell, our city missionary, made an amusing speech in which he declared the Churches of the day *no better than they should be*, and created great merriment in his description of the persecution he received, from ten to fifteen years ago, on account of his anti-slavery sentiments.—They broke up his three Sunday schools, kicked him out of the Church and tried to starve him, but failed; and he should, on the 4th of July, declare himself independent of the old Churches. Mr. Kenyon, a Baptist, said he was ready for the "strike"—that all pro-slavery Churches were atheistical in countenancing the robbery of human liberty and depriving God of his sovereignty over human beings.—*Cincinnati Non., 20th.*

London Correspondent of the N. Y. Eve. Post.

Thomas Carlyle.

Speaking of Carlyle reminds me of the unfortunate turn he has taken in his Latter Day Pamphlets. They are the craziest things of the day, and have vastly mortified his little coterie of admirers. He is vomiting forth, like another Vesuvius, red hot streams of lava upon all the humanitarian tendencies of the age. Nor was there a more truculent and bigotted denouncer of all forms of progress, even the most moderate. He actually raves like a bedlamite, frothing at the mouth, and glaring fearfully with hot black eyes.

Some say that Thomas has clean lost his wits; others, that he has betaken himself to unusual potations of the whiskey; but those who look deeper into such things can account for his present manifestation without resorting to these suppositions of mental and moral dislocation. Carlyle has always been a worshipper of Force, and his present opinions are but the logical outgrowth of his tendencies. His first works, the Life of Schiller, some of his Essays, and, as a *jeu d'esprit*, Sartor Resartus, were his best, and ever since then he has been getting more violent, disjoined, burly and savage. Punch notices him in this wise:—

PUNCH'S POLICE.

A VERY MELANCHOLY CASE.

Yesterday, a gentleman of the name of Thomas Carlyle was brought before Mr. Punch, charged with being unable to take care of his own literary reputation—a very first-rate reputation until a few months past, but now, in consequence of the reckless and alarming conduct of the accused, in a most dangerous condition; indeed, in the opinion of very competent authorities, fast sinking.

The office was crowded by many distinguished persons, all of them manifesting the most tender anxiety towards the accused; who, however, did not seem to feel the seriousness of his situation; but on the contrary, with folded arms and determined expression of visage, called the worthy magistrate (Mr. Punch) a 'windbag,' a 'sert of flunkeydom,' and 'an ape of the Dead Sea.'

John Nokes, a policeman with a literary turn, proved that he had long known the doings of the accused. Witness first become acquainted with him through his 'Life of Schiller,' a work done in the very best and decentest manner, in which no offence whatever was committed against the people's English; for he, John Nokes, had no idea that English should be called either 'king's' or 'queen's,' but emphatically 'the people's English.' Had since known the accused through '*Sartor Resartus*,' 'The French Revolution,' 'Past and Present,' and 'Oliver Cromwell.' From time to time, as he went on, witness had marked, with considerable anxiety, an increasing wildness, a doting eccentricity of manner in the doings of the accused, frequently observing that he delighted to crack and dislocate the joints of language, and to melt down and alloy sterling English into nothing better than German silver. Nevertheless, witness did not believe the reputation of the accused in any positive danger, until some three or four months back, when he detected him running wildly up and down the pages of 'Frazier's Magazine,' pelting all sorts of gibberish at the head of Jamaica negroes—fantastically reproaching them for being 'up to the ears, content in pumpkins, when they should work for sugar and spices' for their white masters—threatening them with the whip, and, in a word, defaming in language only dear to the heart—witness meant pocketts—of Yankee slave owners and Brazilian planters. Since then, witness had cause to his suspicions to several most respectable publishers, warning them to have an eye upon the offender.

Peter Williams, teacher at the Lamb and Flag Ragged School, deposed that he had purchased two numbers of a work by the accused, called 'Latter Day Pamphlets.'—The first number appeared to him (witness) to develop rabid symptoms, but in the second, in Model Prisons, there was nothing in it but barking and froth. (Here several passages were read, that fully bore out the opinion of the witness; passages which created a melancholy sensation in court, many persons sighing deeply, and in more than one instance dropping 'some natural tears.' Witness did not believe it consistent with public safety that, in his present temper, the accused should be trusted with pen and ink. If permitted the use of such dangerous weapons, he would—until recovered from his present indisposition—inevitably inflict upon his reputation a mischief from which it could not recover. As it was, witness considered it far from safe.

Mr. Punch asked the accused if he had any thing to say; whereupon accused, with a withering smile, replied:—

'Preternatural Eternal Oceans'—'Inhuman Humanitarians'—'Eiderdown Philanthropy'—'Widereverberating Cant'—'Work Sans Holiday'—'Three Cheers more, and Eternal, Inimitable, and Antipodean Fraternity'—'Pumpkindom, Flunkeydom, Fools-capdom, and Pen-and-Inkdom.'

Mr. Punch observed, this was a melancholy case. He could not release the accused, unless upon good and sufficient surety. Whereupon two gentlemen—publishers of the first respectability—declared themselves willing to be bound, that the accused should not, until in a more healthful frame of mind, be allowed the use of paper and goose-quills.

It is believed that if accused again offend, the whole body of publishers will insist on his compulsory silense. Let us, however, hope better things.

MRS. LYDIA JANE PIERSON has withdrawn from the editorial conduct of the Lancaster Literary Gazette.

Webster and his keepers.

Correspondence of the New York Post.

WASHINGTON, April 13, 1850.

Where Mr. Webster is going to, seems as questionable as on the day he so pathetically made the same inquiry in his own proper person, in Faneuil Hall, seven or eight years ago. After facing every point of the compass at the bidding of his new Southern patrons—after being for and against Foote's compromise committee, and for and against the separate consideration of California, three or four several and distinct times—after voting for the committee and the reference of the California question to it, late on Thursday afternoon, yesterday he came out with an humble prayer and confession, addressed to his new keepers, and gave them to understand that, if they pleased, he would

'——proceed no further in this business.'

It was at once amusing and lamentable to witness the discipline to which this distinguished and able pupil of the propaganda was subjected on Thursday. After he had given his first vote against laying the omnibus committee project on the table, he gave unmistakable signs of trepidation, and of reluctance to go on; so when the question came on referring California to this packed jury, Mr. Webster sat mute and motionless as Niobe, with her slain progeny around her. His name had been called twice, still no voice. The crisis was imminent. Mr. Badger sat on one side, Mr. Mangum on the other, Morton before, and Foote behind.

The quartette precipitated themselves on the panting and noble quarry: Badger put his hand on his coat collar, and bent over towards him; Mangum drew himself up, and looked very red in the face; Foote approached from the rear, and implored him, in the style of Sir Lucius O'Trigger, not to let his courage ooze out at the palms of his hand; Morton whispered, after the manner of Macbeth's wife, 'Are you a man?' Thus badgered and baited, Mr. Webster, the Jupiter Ammon, as some think, or say, of the Senate, gave the required monosyllable, 'no,' not to Morton's question, but to Douglass's motion to lay on the table. This is what he did on Thursday; I have not noticed what he said on Friday; nor gods nor men can tell what he may say or do on Monday. As Cuddie Headrigg would have said—'The puir boddie seems to have gone clean daft.'

Politicians Short-sighted.

We have in our view some prominent statesmen who have fully exemplified the words of Christ—*He that will save his life shall lose it.* They have given up every thing for ambition. To be the President of the United States has made them silent when they should have spoken, and made them speak when they should have been silent.—It has made them fearful of their better impulses. Every thing has been studied—calculated—measured. They have been statesmen of their own advancement. They have been selfish. Truly they have their reward. Is there no one who will make proof of that other sentence—*He that will lose his life shall save it?*

Many men, weary of agitation, longing for peace, would be glad to see the slavery question settled in some way, even if that way were not exactly the right way. So much stronger are the selfish instincts of a community than its benevolent sentiments, that it is hard to hold it up to a long, persevering demand for right simply as right. They are soon sensible of less excitement, of less interest, of wavering moral sensibility, and then, peradventure, of an impatience of consideration and agitation. In this mood, their mind is *to settle the things*: to settle it in the best way you can; but to *settle it!* Like sick men made delirious, they are more anxious to quiet pain than to get rid of it by removing the disease.

But no moral question, practical or theoretic, is finally settled until it is settled right. It will not be quiet. It scorns it. It begins at the moment to assert and re-assert itself. There is a vitality to Right in itself. Wrong subsists by power given it from without. It is dead in itself, and may be hewed and shaped like stone or timber, and lie passively wherever the builder puts it. But Right is not passive, nor dead. It suffers violence impatiently. It works and strives against compression, and seeks to free itself. It is a fire unextinguishable; which, raked up, yet lives, and pierces through the covering and seeks liberty, and with every breath of air, bursts out in flames. He that huddles up a settlement between right and wrong, unmindful of this truth, will find ere long his troubles return to him sevenfold. Stave off the question of Slavery now, and it will come back again. They who cast off Right, cast it against God, and he will give it an Omnipotent rebound.—*Henry Ward Beecher.*

A DIRTY BEACON AIR.—We see it stated that the Rev. Mr. McClure, of Malden, having been requested a few Sabbaths since to read a notification that Miss Lucy Stone would deliver an Address in the Town Hall on a specified evening that week, on the subject of abolition, the reverend gentleman glanced at the written notice, and rising in his pulpit observed with great gravity—'I am requested to give notice that there will be a *hen*-crowing in the town hall —— evening, in imitation of a cock." The benediction followed, and the audience adjourned.—*Lowell (Mass.) American.*

☞ This McClure is a meddlesome, impudent, dogmatic, quarrelsome and conceited fellow. He has been, and still is, the editor of a monthly pamphlet called the Observatory. At one time he became so reckless in his statements concerning theological opponents, so insolent and abusive in tone and temper, that it was necessary to put him under the surveillance of a special committee. We believe he is now let loose again, and it appears by the above that he is throwing dirt at his opponents, as before. Why such a man is permitted to descerate a pulpit, is beyond our understanding.—*Essex Freeman.*

☞ THE NEW YORK TRIBUNE devotes nearly a page to a report of the Women's Convention, furnished by a correspondent in this place, and accompanies it with the following manly editorial. The appearance of such a report in a journal whose aggregate circulation is hardly less than 60,000, will exert a highly salutary influence upon the Press generally, and do much to awaken the attention of thoughtful minds and promote a serious and thorough discussion of a topic than which none more needs an earnest and careful consideration.

The Rights of Woman.

We give place in this paper to a lucid and interesting Report of the proceedings of a Convention of Women recently held in Ohio to assert and commend the Right of Woman to equal participation with Men in Political Franchises, and to urge upon the Constitutional Convention about assembling in Ohio the duty and policy of conceding and securing those Franchises to the gentler half of the Human Race. The deliberations and discussions of the Convention appear to have been conducted throughout with dignity, propriety and ability, affording a model which Congress, our Legislatures and other masculine assemblages might creditably imitate.—We heartily commend it to their study and emulation.

—It is easy to be smart, to be droll, to be facetious, in opposition to the demands of these Female Reformers; and, in decrying assumptions so novel and opposed to established habits and usages, a little wit will go a great way. But when a sincere Republican is asked to say in sober earnest what adequate reason he can give for refusing the demand of Women to an equal participation with Men in Political Rights, he must answer None at all. True, he may say that he believes it unwise in them to make the demand—he may say the great majority desire no such thing; that they prefer to devote their time to the discharge of Home duties and the enjoyment of Home delights, leaving the functions of Legislators, Sheriffs, Jurymen, Militia, to their fathers, husbands, brothers; yet if after all the question recurs —'But suppose the Women *should* generally 'prefer a complete Political Equality with 'Men—what would you say to that demand?' —the answer must be, 'I accede to it.—'However unwise or mistaken the demand, 'it is but the assertion of a natural right, and 'as such must be conceded.'

Besides, the assumption that Women *are* duly cared for in matters of Legislation and Government by Men, is not borne out by the facts. If it were, a woman who raises her husband from poverty to wealth by marriage would not be herself consigned to comparative poverty on that husband's death by the legal reversion of what was lately her property to others, leaving her but a life-interest in a third of it. If it were, a woman afflicted with a drunken husband, and compelled to earn the scanty bread of her children while he revels and blasphemes at the grog-shop, would not be legally subject to be stripped of her hard earnings whenever her brute chooses to lay hands on them. If it were, the husband enriched by his wife's inheritance or earnings would be required at least to ask her consent before squandering or hazarding her estate in extravagance or reckless speculation. If it were, capable, resolute, industrious women would be enabled to earn at least two-thirds as much as men, while in fact their average recompense at present is hardly more than one-third that of men of equal capacity and resolution. No: Power is never fully just to Weakness, and never will be. Charity may mitigate the sufferings of Want, but can never proffer a full equivalent for subverted Rights. The proper remedy of injustive is found not in compensation but in restitution.

And yet, as a question of practical utility, there is much to be said against the demand of Political Franchises for Women. Conceding that none of them need be chosen to offices like that of Sheriff or Marshal, which they would be poorly qualified to fill, we foresee many obstacles in the way of a beneficent enjoyment of Political Rights by Women. One is the almost inevitable apathy and indifference of the better portion of the sex in regard to the exercise of these Rights after they shall have been acquired. Presuming that they are subject to like infirmities with men, we will warn them of an evil which, when enfranchised, they will be fairly required to obviate. Many of the lovely, the delicate, the gentle, the domestic, will be reluctant to discharge their Political duties, and will with difficulty be brought to the polls, while the reckless, the shameless, the unwomanly, will be sure to attend, and to vote at least once. *Their* voices will be heard, perhaps in execrations; perhaps it will be the cue of their male cronies to have them behave so as to drive the refined and modest of their sex from the vicinity of the ballot-boxes. These are drawbacks on the value of the Right of Suffrage which will render its exercise far less a pleasure than a duty.

We bring it into view at this stage, because we wish it distinctly understood that a demand of Political Franchises by Women implies a pledge that they shall be faithfully and conscientiously used, no matter at what personal inconvenience or sacrifice. Whenever the Women of our country shall generally demand the Right of Suffrage, on the understanding and implied pledge that they will not shrink from its responsibilities and the sacrifices it requires, then we shall be heartily in favor of conceding it. Whenever a majority of the Women in our own State shall in any manner signify their desire to be made voters, then we shall urge the call of a Convention with a view to compliance with their demand. We only ask that the better portion of them will remember, what too many good men forget, that Rights imply Duties, that Power involves Responsibility, and that the elector who votes only when personally interested or warmly excited is a sorry patriot and a bad citizen. Commend us to the voter who makes a point of always depositing his ballot, not because he *is* interested in the result, but because he *should be*.

HOSPITAL FOR CATS AND DOGS.—KENDALL, in one of his late letters from Paris, says there is a large house in the city fitted up for the reception of cats, dogs, birds, &c., when attacked by disease, and where they are nursed and physicked according to rule. They have a class of practitioners who confine themselves exclusively to the cure of these animals, and fortunes are made in the way of business by members of the profession.

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—*Burke.*

Salem, Ohio, May 11, 1850.

To the Friends of The Bugle.

The Executive Committee of the Western Anti-Slavery Society, upon whom rests the immediate responsibility of publishing The Bugle, have, after much deliberation, concluded that the interests of the paper and of the cause it advocates require us to change the terms of publication back to the price at which it was issued for the first two years of its existence, viz: $1.50 per annum, in advance, with an addition of 25 cents, if delayed till the end of the year. The terms may be seen stated in full on the First Page. [By an oversight the terms on the First Page were not altered this week as they should have been. They will be corrected next week.—*Ed.*]

At the time of making the reduction of price to $1,00 per year in advance, some members of the Executive Committee, and many other friends of the paper, were doubtful as to the propriety of making the change; but the price of the Anti-Slavery Standard, the organ of the Parent Society, had been thus reduced, and it was apprehended that many acquainted with the larger size of that paper, its elegant appearance and high character, might infer from its being published at so low a rate, that the price of The Bugle should not be higher. In consideration of this, and in the hope that a considerable increase in the subscription list would result from the change, the Executive Committee thought best to make the experiment. The increase of subscribers was, however, far from sufficient to prevent a considerable decrease in the receipts, as compared with the expenses of the paper; and the burden of sustaining it, always great, was thereby increased. The same was found true in relation to the Standard, the price of which was again raised to $2,00 at the close of a year.

We feel assured that the Abolitionists of the West generally will agree with us as to the propriety—the necessity even—of this change in the price of The Bugle. The paper at $1,50 in advance is *cheap* compared with others papers. It contains but few advertisements, and is printed on small type, making the amount of reading matter in proportion to the size of the sheet much greater than that of most other periodicals. Its character, also, and that of the cause it advocates, are such as to prevent its being patronized to any considerable extent by any but the uncompromising friends of freedom—a class which is, and must long continue to be, comparatively small. We cannot, therefore, reasonably hope for a large circulation, which, if we could have it, would enable us to publish the paper at less expense to each subscriber.

The readers of The Bugle, we believe, are liberal enough to pay for the paper they receive and read, and will not hesitate to give from $1,50 to $2,00 a year for it, that amount being necessary to furnish it to them. We feel a confidence, then, that our friends will heartily concur in the measure we have seen fit to adopt; that all that take the paper will continue to do so, notwithstanding the increase in price—an increase absolutely necessary to enable us to publish it without constantly adding to the embarrassment of the Western A. S. Society. We also hope that *all* who are interested in the paper and the cause it has espoused, will lend their efforts to aid us in extending its circulation.

The change in terms will, of course, not effect those subscribers who have paid in advance for the paper until the term of their subscription shall expire; and all who have subscribed for a year, or other definite period not yet ended, will receive the paper according to the old terms to the end of such period. All others, whether old or new subscribers, will be expected to comply strictly with the terms as now published.

JAS. BARNABY, *Ch. Ex. Com.*
BENJ. S. JONES, *Sec'y.*

TEMPERANCE.—The interest in this subject in Salem has been visibly increased of late. The weekly meetings are well attended. We believe this is owing in a great degree to the fact that women are coming forward to plead the cause. Last week an excellent address was delivered by SALLIE B. GOVE, and this week CAROLINE STANTON spoke with great pertinency and force. Next week we are to have an address from MARIA B. GARRIGUES. The singing of an excellent choir adds greatly to the interest of the meetings.

☞ THE PHRENOLOGICAL JOURNAL for May contains the Phrenological character of President Monroe, with a likeness, an excellent article on the grouping and analysis of the animal propensities, and a great variety of other matter illustrative of the science of Phrenology. New York: Fowlers and Wells. Only $1 per annum.

☞ A letter from H. C. WRIGHT, having been on a voyage to Salem, Pa., arrived too late for this number.

The Coming Compromise

It is said that Foote's Omnibus Committee have agreed upon a system of measures, to be presented in three separate bills.

The first bill is to provide for the admission of California, the establishment of territorial governments, without the Proviso, in New Mexico and Utah, and the settlement of the disputed boundary between Texas and the former Territory. It is likely that $10,000,000 will be offered to Texas to induce her to relinquish her grasp upon a country to which she has no more claim than she has to half the territory of Ohio.

The second bill is to settle the Fugitive Slave question by amendments to the law of 1793. A proposition made by Mr. Clay, and modified by Gen. Cass, is thus stated:

In cases of alleged abscondment, proof must be furnished from a court of record; first that the person so charged is a slave; and, second, that he or she has escaped from service; and whenever apprehended, satisfactory proof must be furnished to the Commissioner, or other person charged with the investigation of *identity*; whereupon the captured person will be remanded to the jurisdiction whence he or she escaped; and, if upon his or her suggestion, or that of any other individual, that the person so delivered is not a slave, the claimant or his representative shall enter into bond to submit the question to a Jury, giving all facilities for full proof on either side, to ascertain the fact of slavery or no slavery. The object of this amendment is to place fugitives from service upon the same footing as fugitives from justice. It was adopted by the Committee.

The third bill extends over the District of Columbia the law of Maryland, as it existed five years ago, prohibiting the introduction of slaves for sale, and abolishing the slave-marts.

It is said a minority of the Committee, consisting of Messrs. Cooper and Phelps, will also make a report agreeing with the majority upon the necessity of some action by Congress to give effect to the constitutional requirement relative to fugitive slaves, but dissenting upon other points.

The correspondent of the Pittsburgh Gazette writes as follows:

Mr. Seward is of opinion that this arrangement may pass the Senate, but not until after a very warm and protracted struggle. The majority, he thinks, will be very small, indeed, and the effect of the debate which must take place upon it in the Senate will be such as greatly to diminish the chance of a sufficient number of Northern men in the House going for it to secure its success there. But noses are said to have been already counted in that assembly, and the result is, the discovery that twenty-five Northern Democrats, with Mr. Levin, of Philadelphia, are prepared to sanction the scheme. I incline to the belief that it will prevail in both Houses, but I confess that I have little confidence in any man's opinion of the probability of any perfectly satisfactory settlement of this distressing controversy.

WOMAN'S RIGHTS IN AKRON.—A letter from a friend in Akron informs us that a very wholesome agitation on the subject of Woman's Rights exists in that place at the present time. On Wednesday evening, 1st inst., a large meeting was held in the Second Presbyterian Church, when the proceedings of the Salem Convention and several of the letters from friends abroad were read by Mr. Spelman. The Lutheran minister was called out and spoke favorably, but Mr. ———, the Presbyterian clergyman, came out against the movement in a way to make himself ridiculous. He was answered by Mr. Bierce, and Hon. D. R. Tilden, the Freesoil candidate for Governor, who took a manly stand on the right side. We understand that more meetings are to be held for the discussion of the question. J. Elizabeth Jones has been earnestly invited to deliver an address there, and we hope she will do so very soon.

FREESOIL CONVENTION.—The State Freesoil Convention assembled at Columbus on Wednesday of last week. Rev. Edward Smith (formerly of Pittsburgh, now of Morrow County,) presided. The attendance was thin, several Freesoil Counties not being represented at all. Hon. DANIEL R. TILDEN of Akron was nominated for Governor. He was formerly a Whig, and a Member of Congress from the Summit District. He is a man of excellent character, and every way qualified for the office, but stands no sort of chance of being elected, unless the Whigs nominate him, of which, we apprehend, there is no probability.

☞ BLACKWOOD for April (Scott's Reprint) is just like its inimitable self and nothing else. The theories and measures of the British Cabinet are criticised in prose and satirized in verse; 'Festus' is sharply reviewed, and the sins of its author against the laws of good taste unsparingly denounced, while his genius and power are conceded; and the other literary articles are exceedingly racy and entertaining.

THE NEW GARDEN MEETING.—The meeting of the Columbiana and Mahoning Society, at the Grove meeting-house on Saturday and Sunday last, was attended by a much larger number of people than we expected would turn out in such a storm as prevailed at the time. The spirit of the meeting was excellent. The official record of proceedings will be found in another column.

☞ THE PRISONER'S FRIEND for May is unusually interesting. The Editor collects from month to month a great number and variety of facts relating to the treatment of criminals, and puts them before the public in a shape which renders them accessible to all who are interested in this important subject. Boston: Charles Spear.

Change in the Price of The Bugle.

By an Address of the Executive Committee of the Western Anti-Slavery Society, in another column, it will be seen that a change has been made in the terms of The Bugle, from $1 to $1,50 per annum in advance, with a corresponding increase in cases where payment is delayed. The advantages expected to accrue from putting the price at $1 not having been realized, and the expenses of the paper far outrunning its receipts, the Committee were united in the conviction that duty to the cause required that the original terms should be restored. Such also was the judgment of many intelligent Abolitionists, who were consulted before the change was decided upon.

We will not allow ourselves to doubt that an alteration made from such motives and dictated at once by considerations both of policy and principle, will meet with the unanimous and hearty concurrence of all the friends of the paper. If the Western Society needs an organ, and if it is essential to the diffusion and growth of Abolitionism in this section of the country that there should be a channel through which its friends may communicate with each other and the public, it should be issued on such terms as will secure for it an income approaching as nearly as possible its necessary expenses. To put the price of the paper to subscribers below the ordinary scale, and then seek to make up the deficiency by donations collected from a few individuals, is a plan which, after a thorough experience, the Committee are satisfied is not the best. It is surely no more than just that the pecuniary burdens of the cause should be as widely diffused as possible, instead of falling heavily upon a few individuals. The Bugle at $1,50 per annum is still a cheap paper, and the additional expense to each subscriber will be only a trifle, while the aggregate difference in the receipts must be considerable. We are persuaded, therefore, that every friend of the paper and of the cause will cheerfully acquiesce in the new arrangement; that instead of stopping their own papers, each one will resolve to obtain one or more new subscribers, and thus put The Bugle at once on a solid and permanent foundation.

—In answer to inquiries addressed to him from various sources, the Editor takes this occasion to say, that he has at length entered into an arrangement to remain at his present post for at least another year. Grateful for the numerous tokens of kindness which he has already received at the hands of the Abolitionists of the West, he will hereafter devote himself to the discharge of his duties as the conductor of The Bugle with a courage that knows no faltering, and a hope that waxes stronger with every day's conflict with tyranny and wrong.

Friends of the Slave! let your interest in The Bugle be manifested not alone in words, but by active and energetic efforts to extend the field of its usefulness by increasing its circulation. If the right means were only adopted by each one who now takes it, it would be easy to double the number of subscribers in three months. Shall not the trial be made?

The Summer Campaign.

We are happy to announce, that an arrangement has been made with the Executive Committee of the American A. S. Society, by which the services of ABBY KELLEY FOSTER and PARKER PILLSBURY are secured to this field for three months of the season now approaching. They will probably enter upon their labors before the end of June—perhaps by the middle of that month. It affords us great pleasure also to state, that SAMUEL BROOKE has been appointed General Agent of the Western Society, and that he is expected to co-operate with the other Agents above named in an effort to relieve the Society from its pecuniary embarrassments and place it above the necessity of relying upon the American Society for support. The means of doing this are in the hands of the Abolitionists in this part of the country, and they will soon be called upon to furnish them by a voice which we hope they will not hesitate to obey.

The plan of operations cannot be more definitely stated at present. We will only add, that the Anniversary of the Western Society will not be held this year until after harvest—probably not until September.—The place is not yet fixed, but it will probably be New Lyme, unless some more central locality shall hereafter be proposed.

☞ Hon. J. R. GIDDINGS, we understand, is now on a visit to his family in Jefferson. Surely, if any member of Congress is entitled a furlow, he is the man. A more faithful servant of the people or of the cause of Liberty can be found in no department of the Government.

CONSTITUTIONAL CONVENTION.—This body met at Columbus on Monday, and organized by appointing Hon. William Medill, of Fairfield, President, and W. H. Gill, of Guernsey, Secretary.

☞ ANNE CLARK of Deerfield spoke on the subject of Women's Rights at Berlin on Sunday last. Few persons understand the subject better, or feel its importance more deeply.

Columbiana and Mahoning A. S. Society.

The first Quarterly Meeting of the Columbiana and Mahoning Anti-Slavery Society assembled at the Grove meeting-house, near New Garden, on Saturday, the 4th inst., pursuant to a call issued by the Secretary of said Society.—The President called the house to order, and in the absence of the Secretary, R. W. Whinery was appointed Secretary *pro tem.*

On motion of Oliver Johnson, a Business Committee was appointed to prepare and bring forward business for the ensuing day. Oliver Johnson, Wm. Griffith, and Mary Mendenhall constituted said Committee.

Oliver Johnson gave notice that he would apply at the next Quarterly Meeting of this Society for an alteration in the Constitution, Art. 2d, in regard to the number of officers forming a quorum.

Remarks by O. Johnson, Nathan Galbreath, and B. Hambleton. On motion adjourned til 10 o'clock to-morrow morning.

MORNING SESSION.

Met pursuant to adjournment, and in the absence of the President, Joel McMillan was appointed President *pro tem.* Minutes of yesterday's meeting were then read by the Secretary pro tem. The Secretary of the Society being present, took her place at the table.

The Business Committee reported the following resolutions for the consideration of the meeting. The first four were then taken up and discussed by Oliver Johnson, Isaac Trescott, Joel McMillan, Jane M. Trescott, Nathan Galbreath, Wm. Griffith, Rachel Trescott and Benjamin Hambleton, and adopted. On motion adjourned to 1 1-2 o'clock.

AFTERNOON SESSION.

Meeting convened according to adjournment. The remainder of the resolutions were then taken up and discussed by Oliver Johnson, Ann Hambleton, J. M. Trescott, Benj. Hambleton and others, and were finally adopted.

Resolved, That if the sentiments contained in the Declaration of Independence, 'that all men are created equal and endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness,' are not true, then were our revolutionary fathers traitors to their government, and deserving of the execration of the wise and good as much as Benedict Arnold.

Resolved, That if those sentiments *are* true, then in establishing a government depriving a portion of the inhabitants thereof of all rights, our fathers proved themselves hypocrites of the darkest dye.

Resolved, That we regard that clause of the United States Constitution that requires the delivery of fugitive slaves, and the legislation of Congress based upon it, as void of obligation on all people, affording protection only to villains in a great crime, that of returning the flying bondman to the house of bondage.

Resolved, That we accord to the fugitive slave all the rights that belong to Mason, Clay, or Webster, and that our aid and sympathy in his case shall not be wanting whenever a fitting opportunity may offer to bestow them.

Resolved, That the buying and selling of human beings, or holding property in man, is a violation of our most sacred rights and an evil of the greatest magnitude.

Resolved, That the removal of every obstacle to Immediate and Universal Emancipation is an object worthy the aim of every lover of humanity, and a duty we owe ourselves and others.

Resolved, That the inhuman laws and the spurious religion of the land, and their ministers and priests, by sanctioning and sanctifying American Slavery, have been stumbling-blocks in the way of many benevolent minds becoming efficient laborers in the Anti-Slavery cause.

Resolved, That any institution that sustains or sanctions human chattelism, or oppression, be it political or religious, despotic, monarchical, or republican, Pagan, Mohammedan, or Christian, is adverse to the best interests of Humanity, and only worthy our strongest efforts for its overthrow.

Resolved, That the history of the Anti-Slavery cause for the last twenty years furnishes innumerable demonstrations of the power of truth in its operations on the minds and consciences of the People, and encourages us to labor with renewed zeal, untiring patience, and an unwavering hope of ultimate success, for the disenthralment of the enslaved.

Resolved, That as 'faith without works is dead,' so is there no vitality in the Anti-Slavery which begins in a half-reluctant assent to the great principles of Human Liberty, and ends in doing nothing for their promotion and dissemination.

Resolved, That in the eye of GOD, whose character and attributes are Love, 'NOW IS THE ACCEPTED TIME' in which to labor for the overthrow of oppression and the redemption of the slave; and that those who, with all the evils of Slavery and the wretchedness of its victims before them, profess to be waiting for some *special* manifestation of the Divine will before engaging in the cause, are false to the teachings of God's Spirit in their own souls, and wandering in the mazes of ignorance and superstition.

Resolved, That in the advancement of his purposes of benevolence to mankind, our beneficent Father delights to work by human instrumentality, and ever owns and blesses the honest efforts of his children to make each other wiser, better and happier, and to abolish the systems of iniquity by which the strong oppress and degrade the weak.

Resolved, That experience has proved that Anti-Slavery lectures, addresses, newspapers and tracts are the most efficient means of advancing the cause in which we are engaged, and that we hereby acknowledge our obligation to do all that in us lies to sustain Anti-Slavery presses and speakers until the public opinion on which Slavery rests shall be thoroughly changed by the power of truth.

Resolved, That in the opinion of this Society, the Abolitionists of the West have depended too much upon those of the East for the pecuniary means necessary to support The Bugle and the other agencies of the cause, and that, as they are abundantly able, so ought they to be abundantly willing, to sustain the Western Anti-Slavery Society in the adoption of the most vigorous efforts for the promulgation of Anti-Slavery truth.

Resolved, That we have heard with great satisfaction that the Executive Committee of the Western Society have entered into such an arrangement with the Committee of the Parent organization as will secure the services, during three months of the approaching season, of those devoted friends of the slave, ABBY KELLY FOSTER and PARKER PILLSBURY; and that we pledge them our hearty co-operation in their efforts to place the cause at the West in an independent position, so that it shall no longer need pecuniary assistance from the East.

Rachel Trescott then gave notice that at the next Quarterly Meeting she should propose an amendment to the 5th Article of the Constitution, in regard to persons becoming members of the Society. On motion adjourned.

JOEL M'MILLAN, *Pres't pro tem.*
RACHEL TRESCOTT, *Sec'y.*

Cincinnati Correspondence.

CINCINNATI, April 27, 1850.

To the Editor of the Bugle:

Never was there a time when the necessity of making a manly and unflinching stand against the encroachments of the Slave Power was as apparent as at the present. There is no more real danger that a Compromise embracing the application of the Anti-Slavery Proviso to our new Territories will be passed by Congress, than of Disunion. The Union of the States is popular with the mass of the people in all sections. Not only does the cry, "the Union must and shall be preserved," dwell on the lips of smooth-tongued orators, and popular declaimers in State and Church as a tune now to suit the prevailing taste—but the sentiment has an abiding-place, deep and strong, in the hearts of the people. It is an easy matter to arouse enthusiasm in its behalf, and the Southern Disunion leaders, if in earnest, have to contend the disadvantage of having the prevailing sentiment and sympathies of the nation arrayed against them. There are, however, few, if any, of those who have been most active in threatening secession if the demands of the South are not complied with, who have yet seriously intended to proceed to extreme measures. The wisest of them use the cry of "Disunion" only as a "scare-crow" (to use a homely expression) to intimidate the North into a compromise of human freedom, and judging from the past they have, alas! but too good reason to calculate largely upon its subservience. The whole scheme is so transparent it is strange that any one familiar with the past of the South in past years should be deceived by it.

On the other hand, that part of the People of the North which sympathise with Slavery—the Conservatives, Old Hunkers, and northern men of all classes—are loud in their lamentations over the "unfortunate agitation" of the subject in Congress; the ill-judged action of "hot-heads North and South" the heated debates, &c. endangering the Union and the immediate need of conciliatory counsels, and no compromise to save this "glorious Union." The Washington letter-writers, and such papers as the New York Herald, and Journal of Commerce, have been unceasing in their endeavors to create a public sentiment in favor of Mr. Clay's or some other plan of Compromise to "quiet the public mind" and "settle the question" finally. It is true that both Clay and Webster's views are generally repudiated by the Northern Whigs—it is only among the Cotton aristocracy, the Bankers, and Merchants of the large cities—that testimonials in favor of Webster and his plans can be gotten up. The mass of the people in N. England, New York and Ohio are doubtless in favor of the Proviso and the admission of California on its own merits, unembarrassed by any other measures, appended solely to propitiate the Slave power. But too much reliance should not be placed upon their continued resistance to these unremitting attempts to Compromise, as both parties feel bound or inclined to a great extent, to support the Cass and Taylor doctrine of "non-intervention," and there is no great reason to suppose that the President will refuse his assent to any plan promising success which shall settle the Territorial question so as to avoid the presentation of the Wilmot Proviso directly to him for decision. We have seen too much of the yielding of the North—or at least of its professed representatives—to be surprised at any triumph of Slaveholding tactics. Its professed adherance to free principles—its rejection of every compromise of the interest of freedom—cannot *yet* be depended upon.

Nothing can be more short-sighted, and more unreasonable, than these attempts to settle" this mighty question by a compromise. It is strange that men of comprehensive minds—such as are claimed for Webster Clay and Cass—do not see the inadequacy of the remedy to reach the disease. Taking the most narrow view of the subject, the Conservatives act as though the present state of the Anti-Slavery question had been produced by a few hot-headed fanatics North and South.' A very superficial view indeed! Why do they not see that there is a direct conflict between Freedom and Slavery—between despotism and Human rights—that Truth, the great Agitator of the Age, is imposing a law for down-trodden humanity into the hearts of men, demanding "ye let the oppressed go free and break every yoke," and that these upheavings are but the strugglings and outbreakings of a spirit which cannot be quicted but by the overthrow of oppression? When such great principles are at stake, their progress cannot be stayed by such palliatives—such miserable expedients as the time-serveing Statesmen of the day can devise.

Upon a full view of the progress of the principles in religion and government for the last half century, the wonder is not that the present Anti-Slavery agitation has arisen, but that it did not begin in this country long before. Astonishing that for so many years there should have been such an apathy—such a dead calm—as heavy and hopeless as the waters of the Dead Sea—scarcely broken by the project of Colonization—as seemed to rest upon the public mind. Any excitement was better than such apathy—any storm more healthy and hopeful than such ruffled indifference. True there has been much excited and angry feeling both within and without the halls of legislation—but these are but the attendants—the almost necessary accidents of free discussion. The Anti-Slavery agitation is full of hope, and its increase the sign of the continued upheaving and expansion of a noble sentiment, having its source deep in the human breast—its sympathies linked with the holiest instincts of our nature—its vindication in the Law of God and the Gospel

of Christ. Let no man's heart then tremble for fear; no friend of Freedom falter, or think for a moment of abandoning an inch of the ground we have taken. All the signs—however dark some of them may be—taken together point to a better future. The contest between Truth and Oppression, however prolonged, cannot in the end be doubtful.

Yours, P.

Life in Missouri.

PHILADELPHIA, May 1st, 1850.

MY DEAR FRIEND: When I was in Missouri, I used to write immensely long letters to the very dear friends whom I had left behind me in Illinois. They were of course mostly made up of observations on the new state of things amid which I found myself. Some of these I have procured, and herewith send you one, which if you deem desirable you can publish.

Yours truly, G. B.

"ATHENS, September, 184—

"This morning I sent off a letter to F., after which I set off towards that sacred edifice, the Baptist meeting-house—too sacred to admit even a Campbellite preacher. I was early, but few were there, the main body having gone the distance of a quarter of a mile to witness the immersion in the creek of a slave belonging to Mr. F. It was very cold, but they tell me *grace* bids defiance to ague, rheumatism and the like, on such occasions. I learned on my return that the subject had applied for admission to the Church three times before, and had been refused, because he *had no rite from his master*. I observed that the man has a soul of his own, and *if* I had been him, I would have had more spirit than to join after that. Little J. answers: "Slaves must not do as white people do." In the Church I found a part allotted to the dejected looking slaves. Poor creatures! my heart aches for them, and the more so that I find even more real unhappiness and consciousness of their fettered condition than I had expected. The other day Captain H., speaking of my school, said he wished me to take as many scholars as my health would permit, and would prefer those in the neighborhood, as he wished it to be united as a "band of brethren." "A band of slaveholders," I inwardly exclaimed. What sort of appreciation have these people of the idea of Fraternity? None. They mean a selfish Union of the strong to oppress the weak. I cannot explain to you the sensations I experienced the first time I sat in meeting with them. I felt that I was indeed out of place. They had been driving "niggers" all the week, and came to commune with Christ on Sunday; and to-day when I heard D. Y. leading in prayer I knew that Satan had cunning ways. Behind me, on the slave benches, sat the bright, good-looking Eunice, with her symmetrical form, she who always meets me so pleasantly when I go to the H.'s, and is so assiduous in supplying me with cold water for bathing. *There she sat among the outcasts*, poor young girl! She can only see her husband for a short time once a fortnight when at home, and when she goes South with her master she dreads the worst of evils.

I have already described to you the very elevated character of the religious services. To-day the minister closed with "hell and damnation," as usual. On the whole, it was a powerful winding up to those who prefer being frightened and threatened into the Pantheon of false Gods in favor of whom the names of Christ and the blessed Father are so shamefacedly forged. Our good Dora said to me, after my return home, as I was regretting the necessity of sending some one through the rain for water, "Oh you need not mind troubling *us*—we are oly brutes." The tones of her voice went to my heart. "You know *I* dont think so," I replied. "Yes, Miss, but it's hopeless. It seems as if the whole world was against us."

I fancy the girls do not feel the horrors of their condition so keenly till they become mothers, and see their beloved children kicked and cuffed and ordered round, all uncared for, then they realize what a dark fate is to be theirs.

You asked me once if I thought a Slaveholder could be a Christian. I did not feel so clear on the subject then, considering how difficult it was to decide on the measure of obedience to the Spirit of Love, necessary to entitle one to the name. Now I can answer *unhesitatingly*, No. As heathens, there are degrees of goodness among them; but to speak of that glorious light, Christianity, and slavery, in connection, is worse than folly; it is blasphemy. When I speak of these people as good or bad, it is always relatively as slaveholders. For verily this is the most damning aggregation of sin ever invented by the Devil. When I see the poor wretches slaving away so hopelessly, knowing that mere chance, or the whim of another, is to secure them a few of their most sacred rights, the rest being denied *ipso facto*—when I see them huddled together in these miserable cabins, I could almost hate the selfish beings who hold them. Talk about the English manufacturers! While I do not exonerate them, I yet affirm that their sin is not half so great. They make part of a system extending throughout the whole of society, and from the evils of which neither they nor their children are exempt—a system of individual competition, which, by giving Capital despotic power over Labor, has proved itself utterly opposed to the principles of Christianity, which is essential Democracy it is true. But then this system has up to the present day never been thoroughly *criticised*.—If one did it here or there, he was laughed at for a dreamer or a fanatic. The one case is complicated, the other simple, and the system of selfish competition is so infinitely superior to that of chattel slavery, that the man who classes them together must be lacking either in heart or brain, or both. This business of buying a man, of selling a woman, of working men and women both under the stimulus of so tangible a thing as a knotted leather whip, and appropriating to yourself their earnings—of hunting them with blood-hounds if they seek to escape—of systematically, with *personal watchfulness*, crushing all signs of intellectual life—this is not a complicated case for the conscience to pass sentence on. Here the sinner stands face to face with his sin. He *knows* he has no real ownership in a human being, knows that the slave is not a slave but a man, and that he has a right to himself, and to such remuneration for his labor as united capital chooses to allow. He (the slave) is hired out, for instance, for a sum of $150 a year. There it is, the $150. No matter how selfish, how unjust to labor the present competitive system, it yet awards to this man for his services his sum in hard cash, and he is yet never to touch the first cent of it. This proves that he can take care of himself, for there's the money. But the man who stole him steals also his earnings, and most probably obliges him to work over hours to provide his own clothing. This is very commonly the case to my certain knowledge. Is not this a plain matter? Is not chattel slavery the very worst form of life, if it *be* life at all? The slaveholder is fully aware that the whole civilized world condemns him, and his own common sense, not to mention *conscience*, admits the justice of the verdict. He sees that he has nothing to do but to relinquish his pretended right, and pay the laborer wages, and let him go or stay at will; and this change is absolutely necessary both for master and slave, before either could become recipients of higher social truths. It is unjust as I said, to class the merchant, the manufacturer, each part of a world-wide and almost unquestioned system, one which of necessity demands extensive cooperation in case of change, with the slaveholder. The most dwarfed machine in an English factory, the most imbruted Irishman, even if drunk, would perceive the heavenwide difference and spurn the idea of exchanging masters.

In free countries it is possible for mechanics to become both noted and wealthy, even if they start from the very lowest ranks. Witness Arkwright, the founder of the cotton manufacture in the last century; James Ferguson, Eli Whitney, the inventor of the cotton gin, Franklin, and a host of others, both living and dead; then contrast this with the very hasty manner in which the South ships off to Liberia those colored mechanics whose genius even their bitter oppression could not stifle—ships them off to a foreign climate to die of fever, or waste a disappointed life far from their friends and associates. With Apprentices' Libraries, Lyceums, Common Schools and Freedom of speech, the workers at the North have some chance to grope their way to the great fact of "co-operative labor and equal distribution of profits;" but think of the famishing soul denied by law, with threat of lashes on the bare back, the privilege of learning to read. Think of the 300 men shot down in the free city of Washington while emigrating northward, and you will decide that it is about as sensible to preach the truths of Association to slaveholders, as to instruct a child in Algebra before he has mastered simple addition. He will listen to this far-off reform with a gentleman respect, and sell Dinah and John down the river the next day with a good conscience, so far as the *reform* is concerned. It even hardens them in their guilt, as advanced by some short-sighted advocates of the cause, who soothe them, saying, "*You* are not to blame; you suffer equally with the slave, and can only exchange this for a thorough associative life." This is almost as interesting a scheme for them to discuss as that of Colonization. They are, as it were, called on to believe in the millennium.—As I said before, I am now used to them. I have read them through and through, and hearty Associationist as I am, I yet say to the Abolitionist, Work on, never flag; all *approach* to a better state of things is precluded by this incubus of Slavery. This is the great work of *today* in our country. The future will demand more of us, and I am not a whit afraid but that your labors and devotion in *this* cause will have widened your vision and strengthened your hands for the more complete but not more difficult reform that must follow.

Finally, my friend, I'm right glad that I came here. The flimsy arguments of those who would take more pleasure in shaking hands with one of these gentlemanly wholesale thieves than with a man like Garrison, who has perhaps too much zeal in the cause of human rights, of God's truth, will stand in a truer light to me. If ever I get into a free State, nothing on earth will tempt me into a slave State again. If I did not know of a friend this side the Alleghanies, I should yet grow younger and happier in the freer air. Two months of exile have passed, but when only two remain, I shall begin to imagine myself with you again.

P. S. This afternoon (or this *evening* as they call it here,) D. drove us across the prairie to visit a family who had called on me. The house was a pretty white one, peeping from between the locust trees on the edge of the prairie. The lady, (who graduated at Mr. Hall's school in Ky., and was, I should judge, a premium scholar, since she conversed with much fluency and even elegance, and had white hands,) met us with her hair in a most disorderly state, wearing a very untidy drabbling dress. The rooms were not dusted, and that most offensive object, a dirty comb, lay on the parlor mantel-piece.—During our conversation, she alluded to a journey she intended to take in the ensuing summer, and in a tone that intimated *expense* was a word too common to enter the mind of a lady. She had visited Kentucky once and was going again. Meanwhile two filthy looking little children made their appearance, and were acknowledged by their parents. I spoke of the slattern lady coming home, and on D.'s saying "she was not expecting us," I replied, "a new England woman who pretends to any degree of refinement usually keeps herself neat when at home with her husband; but if such a looking person is pleasing to the men *here* I have nothing to say."

There are three companions with whom a man should always keep on good terms—his wife, his stomach, and his conscience.

Notes of Southern Travel....No. III.

We traveled between eleven and twelve hundred miles by land, in the States of Mississippi and Alabama, but during the whole course of this travel we only saw *four* country schools! We made many inquiries after the state of education and schools, but did not hear of more than four or five in the country through which we passed. I think there are as many Seminaries and Colleges in that country, in proportion to the white inhabitants, as there are in this.—The very wealthy in that country form an association among themselves, and will not associate with the less wealthy. There is another grade who form an association among themselves, and *cannot* associate among the "*upper ten*," and *will not* associate with the poor; this class are generally able to own a few slaves, yet they are compelled to labor some themselves.—The first grade do not labor at all. Those who own no slaves and get an honest living by the sweat of their own brows, are "*poor white trash*," and are not treated with any more consideration by the "upper crust" than a gentleman's negro. The white population being divided into these three distinct castes, yet so interspersed among each other, it is impossible for them to maintain schools. The rich send their children to seminaries, or hire them instructed at home. The poor are raising their families without mental culture.

The poor class being considerably the largest portion of the citizens of that country, it is hardly necessary that I should say that there is very little general intelligence among them. There is not one in fifty of this class that reads a newspaper, magazine, or any thing of the kind; they know nothing of common news, except as they are told by somebody who does read, or has heard by the second, third or fourth person that the "*papers say so and so*."

I saw many exhibitions of stupidity among them, and it was sometimes difficult for me to control my risible muscles so as to prevent outright laughter in their presence. On one occasion we stopped to stay overnight with an old gentleman who owned 1100 acres of land and several negroes; his son had been a candidate for the Legislature, and came within seven votes of being elected to its last session. It had then been nearly two weeks since we had seen a newspaper or had any intelligence from Congress. Being among political people, we supposed that we had a very good opportunity to get some news, and accordingly asked the old man if he could tell us what was going on in Congress. "O yes, my son, that came so nigh being elected, takes the '*papers*.' It is only three miles to his house, and I hear the news every day or two." "Well, what are they doing in Congress?" "Not much; they spend nearly all their time fussing about the 2 1-2 per cent. fund." "The 2 1-2 per cent. fund!"—"Yes, they want to make a railroad from Selma, on the Alabama river, to Ganter's Landing, on Tennessee river; and some of 'em want to take our 2 1-2 per ct. school fund to do it with." We hinted that it might be the Alabama Legislature that he was thinking of. He gave us to understand that he knew all about it. "Congress had been in session down at Montgomery more than three weeks, and my son takes the '*papers*.'"

Several amusing anecdotes were related to us relative to Court cases. A Justice of the Peace, with whom we staid one night, said that one of his neighbors sued another for right of property in an old black sow. They kept the case in Court, said he, until it cost them $1,500. In the County of Jasper a certain man was indicted, some months previous to the time we were there, for stealing an old axe. The proof against him was clear and positive. After the testimony was through, the Judge summed up the evidence in a few words, and gave the jury their charge. They retired, and after being out fifteen or twenty minutes, returned with a verdict of "*manslaughter*." "Poh! poh!" says the Judge, "that won't do." "The devil it won't," said the foreman of the Jury, with great simplicity; "please your honor we could not *hang* him for the *first* offence." We were asked more than once whether we thought "niggers and cotton" were as high in Indiana as they were in Alabama? What a good nigger would bring in cash? Whether it was as good a country to buy cotton as theirs? &c., &c.

Public improvement in that country is very little in advance of general intelligence. In traveling the distance we did in Mississippi and Alabama, we did not travel one foot on a turnpike road. They have no canal or railroad. Some years since a railroad was commenced, leading from Memphis into Northern Mississippi. The work was prosecuted until the eight or ten miles nearest Memphis were completed. Some cars were put on it, and some of the citizens run out on it a few times for pleasure; the work was then abandoned, the cars thrown off the track where they now lie rotting, the irons were pulled up, sent to Cincinnati and sold, and if I mistake not are on the Mad River railroad. Telegraphs are in operation in some places, but it is very difficult to keep the wires up; they are torn down out of mere wantonness. A line was completed from Columbus to Tuscumbia. While the workmen were engaged in putting it up on the premises of a certain old widow lady, she came upon them hoe in hand, and ordered them to take the d—d thing off her place, as she did not intend for all the chat her family had to go down to Mobile. The line is now demolished. We saw a number of gates hung with the old wire. They say it is doing the people some good now.

It may not be altogether uninteresting to give a very brief description of the generality of their dwelling houses. They are almost uniformly of logs—the kitchen generally stands a rod or two from the main house, the space between the two open. I do not think I saw 100 panes of window glass in the States of Mississippi and Alabama, if I except what I saw in towns, cities and their suburbs. Their wells are hardly ever within less than 30 yards of their houses, and I have seen a great many that were five times that distance from their dwellings. I do not remember that I saw more than two pumps in the above States.

This subject grows upon my hands, so that I cannot finish it at present. I commenced this letter four days since, but have not finished it until now in consequence of the pressure of business. I have written it a few sentences at a time, which will account for its ragged appearance. In my next I will try to close the subject. H. C.

Notices.

Western Anti-Slavery Fair.

In the prosecution of every reform, it has been found necessary to employ subordinate means for the accomplishments of the desired end; and amongst these, none have proved more efficient than well-conducted Fairs. The pecuniary results are but a small part of the advantages arising therefrom, though they are often by no means unimportant. Various motives bring together multitudes to attend them, of those opposed to the objects in view, as well as friends to the cause; and thus rare opportunities are afforded for a full, free social discussion of the desired reform, as well as for public addresses in its behalf.

With these facts in view, we the undersigned women of Ohio have concluded to hold an Annual Fair in the town of Salem to promote the cause of Anti-Slavery. Every thing in the political world seems to point out the necessity for renewed and untiring exertion in this most holy cause. The distinctions of Whig and Democrat are forgott n in the all-absorbing struggle for the extension of Slavery, and to all appearances the South will obtain every thing she asks. We believe a large part of the People of the North are in favor of Freedom, and that many members of the present Congress were elected with the expectation that they would firmly oppose any extension of the curse of Slavery; but some have proved to be voluntary recreants to their trust, and some have been frightened into submission to the Slave-Power. Let us then dedicate ourselves anew to the Cause of the Slave. Let us keep up agitation until the people shall as one man rise up and demand Universal Emancipation or Exemption from participation in the sin of holding our fellow-beings in bondage. Many of us can do but little. Yet let us not hold back on that account. Some of us are mothers, and though few of us can go forth and speak publicly in behalf of the stricken bondman, we may yet, by contributing our pittance in this way, by mingling with our neighbours, and pleading as our maternal feelings shall dictate for the stricken mother in the South, and instilling into the minds of those committed to our care an undying abhorrence of Injustice and Wrong. We may, like the drops of rain, which, singly are unnoticed and insignificant, by uniting, change and invigorate the aspect of the whole world.

We propose holding a Fair, commencing the 31st of December, and continuing through the following day; and we would earnestly invite all persons, without respect to party or creed, to lend their aid by sending such contributions as they can make or procure. The funds arising therefrom to be devoted to the dissemination of Anti-Slavery Truth, through the agency of the Western Anti-Slavery Society.

SALLIE B. GOVE,	M. A. W. JOHNSON,
RACHEL TRESCOTT,	JANE TRESCOTT,
MARIA T. SHAW,	LYDIA SHARP,
LAURA BARNABY,	SARAH N. MCMILLAN,
ANN PEARSON,	M. T. HARRIS,
MARGARET HISE,	MARY HARRIS,
MARY ALFRED,	RUTH ANNA TRESCOTT,
ELIZABETH DICKINSON,	MARY HALLOWAY,
HARRIET DICKINSON,	AMADA GILLIS,

Notice.

JOSEPH A. and RUTH DUGDALE'S Post Office address, until the first of Fifth month, will be Brownsville, Pa.: after that, until the first of Eighth month, Kennett Square, Chester Co., Pa.

A LATIN QUOTATION IN A PRAYER.—At a celebration that lately took place not very wide from the modern Athens, prayer was offered, which, as one of the auditors remarked, "was one of the most curious in its kind ever addressed to an American audience." A correspondent, who was present, quotes to us a passage from it, displaying a degree of classical taste and acquirement and a facile command of the vernacular quite too note-worthy to pass unrecorded. Here it is:

"We thank thee, O Lord, that these, our forefathers, were thus permitted to die in battle, for *dulce et decorum est pro patria mori*, which means that it is sweet and honorable to die for one's country."

It strikes us that this prayer was rather more of a curiosity than even the famous resolution of thanks passed on board the Great Western after the storm was over.—*N. Y. Tribune.*

SLAVERY.—The people of the South have taxed their wits in endeavoring to find some word or term for *Negro Slavery* that will fully express the meaning and at the same time avoid the odious sound of that word *slavery*. The discovery, however, has been made, and the South is laid under many obligations to the *North Pennsylvanian* for having made it. It speaks after this manner:

"They (the people of the South) declare that they will hold him in a state or condition of *perpetual apprenticeship*; such as he was when they received him from their fathers. We use this term, *perpetual apprenticeship*, for after all the sublimated and sickly cant about Southern Slavery—this is what it really is."

"*Perpetual apprenticeship!*" Very modest expression indeed. According to Mrs. Swisshelm, then *perpetual apprenticeship* consists in the right to "horsewhip a woman and sell her baby."—*Bradford (Pa.) Argus.*

☞ A man named Corry has been arrested at Fredericksburg, Va., for circulating Abolition Documents.

News of the Week.

Foreign Intelligence.

HURRICANE AND FIRE.—The city of Mexico was visited on the 29th ult. with an awful hurricane, which did much damage, and while it was raging a fire broke out, and the city narrowly escaped a general conflagration.

ILLNESS OF THE POET WORDSWORTH.—A private letter from Ambleside, of March 25, informs the *New-York Literary World* of the dangerous illness of the poet Wordsworth.—"Before you receive this," is the language of the letter, "Mr. Wordsworth will have recovered or died—he is very ill to-day, and it is my impression that we are to lose him soon." The poet was born on the 7th of April, 1770, consequently he would complete his *eightieth* year this present month.

BRAVO! JENNY LIND!—Jenny Lind was offered some thirty thousand pounds to sing at the Imperial Concerts at the Court of Russia. Jenny's significant negative to the offer was, "Hungary." Great is the trium h of genius, when the nightingale is too much for the eagle.

Domestic Intelligence.

CHEAP POSTAGE.—Gen. RUSK, of Texas, Chairman of the Senate Committee on Postal Affairs, has introduced a bill which proposes.

1. Two cents per each half ounce prepaid, and five cents if not.
2. Drop letters one cent pre-paid, and two cents if not.
3. Postmasters appointed by the President are required to establish places of deposit for the reception of letters, and to employ carriers to convey them to the Post-Office free of any charge.
4. Letter carriers to receive only one cent for the delivery of letters.
5. The charge of advertised letters to be only one cent inside the regular postage.
6. Postage on newspapers and other printed matter the same as now charged, except that circulars and handbills are to be charged letter postage.
7. Bound books may be sent by mail to be charged one cent per ounce.
8. The franking privilege to be totally abolished, except to the person who enjoys it as a token of respect and honor.
9. Postage on Congressional documents, speeches, &c. mailed during the session of Congress, to be paid out of the contingent funds of the respective Houses.
10. All communications to and from the Departments of the General Government, properly chargeable to the public service, to be paid like other contingent expenses of the Government.

The other parts of the bill relate to the duty of the Postmaster General, in drawing funds according to existing laws to defray the expenses of the Post Office Department.

A FUGITIVE SLAVE FROM WESTERN VIRGINIA.—The *Parkersburg Gazette* of the 6th inst. mentions the escape into Ohio of seven slaves—four belonging to Col. Turner Bowlware and to Thomas Tavenner, Esq. Both these gentlemen live upon the Little Kanawha, and their slaves escaped by skiff down the stream to its mouth, thence crossing to Ohio. Arrived in Ohio, they became bewildered, and knew not what course to take. On Tuesday, a friend of the owners learned that the negroes were at Point Harmar, not far from opposite his residence. He repaired to that place, and met a number of the runaways, three of whom without hesitation, consented to run to their master. The others would have done so, but the bystanders interfered by advice and threats to prevent their return, and afterward supplied them with a vehicle to carry them to the interior, where they were beyond the reach of rescue.

ARRIVAL OF THE HUNGARIAN REFUGEES.—The distinguished Hungarians, Governor Ujhazy, and family, consisting of his wife, three daughters and son, accompanied by four of their friends in exile, arrived in our city this morning, and have taken rooms at the American Temperance House. They are on their way to Iowa, in which State we understand they design taking up up their permanent residence. His Honor the Mayor of the city and a number of citizens design calling upon them this afternoon.—*Chicago (Ill.) Tribune, 23d.*

A MASS Temperance Convention is to be held in Cleveland on the Fourth of July next.

The Iron Foundry at Industry, below Cincinnati, established and owned by the operators themselves, is doing finely.

FEMALE STUDENTS.

Having long entertained the opinion, that females should have all the privileges of which the opposite sex are possessed, and especially that they should have every facility for acquiring useful knowledge, and making it available; and knowing something of the wants of the community as now constituted, in regard to the treatment of disease, I have frequently expressed a desire to have them educated as Physicians, and as a consequence have, during the past few years, had numerous applicants to study, but owing to a want of facilities for rendering instruction as thorough as I could desire, I have refused. Now, however, many of the difficulties are removed, and I have determined to be prepared by the first of April to give such advantages as are possessed by few physicians. I am the more encouraged to do this from the information just received, that the Medical School at Cleveland is hereafter to be open to women on the same terms as to men. Other schools will no doubt speedily adopt the same course.

Those desirous to enter upon a course of studies of this kind under my guidance will please communicate, by letter or otherwise, and all inquiries shall receive prompt attention.

K. G. THOMAS.

Marlboro', Feb., 1850.

BOWDITCH'S WORK.

FOR sale at the Salem Book Store "SLAVERY AND THE CONSTITUTION," By Wm. I. Bowditch. A most excellent work that ought to be read by all—150 8vo. pages—paper bound. The subjects treated of are arranged as follows:—"Slavery Agreeable to God's Providence; Direct Mental Instruction of Slaves; Moral and Religious Condition of the Slaves; Direct Religious Instruction of Slaves; Indirect Instruction.—No Legal Marriage of Slaves; "Soul-Driving;" "Domestic Slave-Trade;" Runaway Slaves; Slaveholding always Wrong; The Constitution and its Interpretation; The Constitution according to the Common Meaning of its Terms; The Constitution as its Framers Intended to make it; The Constitution according to the Practice of the Government; The Constitution according to the Exposition of its final Interpreter; No Union with Slaveholders.—Price only 25 cts.

TO TEACHERS AND OTHERS

Pelton's Large Outline Maps.

PERSONS wishing to obtain Pelton's Large Outline Maps—Pelton's Key to do., Naylor's System of Teaching Geography, or Baldwin's Universal Pronouncing Gazateer, can do so by applying to the subscriber at his residence near Damascus, Columbiana Co., O., or at

THE SALEM BOOKSTORE.

Those at a distance can have the Maps or Books forwarded to them by applying by letter to the subscriber at Damascusville Col. Co., O., or to Barnaby & Whinery, Salem, Columbiana County, Ohio. ENOCH WOOLMAN.

Also, for sale at the above named places several Cases of SCIENTIFIC APARATUS, for Common Schools. E. W.

Nov. 24, 1849.

SILK! SILK! SILK!!

MERCHANTS, Pedlars and others, can obtain a supply of a very superior quality, of Sewing and Saddlers Silk of all colors, in packages or 100 skein Bundles, to any amount, wholesale and retail, at Cope and Edson's Store, (sign of the swan,) Salem, Ohio.

We are in constant receipt of large quantities of this Silk, and for the cash we will dispose of it on better terms than it can be obtained in the East. Call and see for yourselves.

Jan. 23, 1850-tf. SAMUEL COPE.

MEDICINE, SURGERY, &c.

THE undersigned being desirous of rendering to the public their professional services, have associated themselves under the firm of THOMAS & GARRETSON, in the practice of *Medicine, Surgery, &c.* and may at all times be found at their office, in Marlboro', except when necessarily absent.

R. G. THOMAS,
JOSEPH GARRETSON.

Marlboro', Nov. 10, 1849.

Charles Fredly---Book-Binder!

CONTINUES to carry on the BOOK-BINDING BUSINESS in all its different branches, at his old stand, on *Main st., Canfield, Ohio*, where he is prepared to do work with neatness and despatch. From his long experience in this business he pledges himself to give general satisfaction. *(October 27, 1849.*

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BARNABY & WHINERY

DEALERS IN BOOKS, STATIONERY, &c.,

North side of Main street, Salem, O.

A general assortment of Literary, Scientific, Reformatory and Miscellaneous Books and school books, kept constantly on hand. Prices reasonable. Terms, CASH.

Dry Goods and Groceries,

BOOTS and SHOES, (Eastern and Western,) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at TRESCOTTS

Salem, Ohio, 1849.

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SURGEON DENTIST!!

OFFICE AT THE SALEM BOOKSTORE.

All operations in *Dentistry* performed in the best manner, and all work warranted elegant and durable. *Charges reasonable.*

Salem, Sept. 8th, 1849.

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Clothing done to order, and all work Warranted

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Wholesale and Retail Hardware Merchants.

KEEP constantly on hand a general assortment of HARDWARE and CUTLERY.

No 18, Main Street, Cincinnati.

January, 1849.

WASHINGTON, Dec. 27, 1845.

Of all the Periodical Journals devoted to literature and science, which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language; but this by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age. J. Q. ADAMS.

Published weekly, at six dollars a year, by E. LITTELL & CO.,

Corner of Tremont and Bromfield st., Boston.

EARLE'S CAST-STEEL HONE & STROP

FOR RAZORS AND SURGICAL INSTRUMENTS.

A sure Remedy for all the Diseases to which the Razor is subject.

This article proves to be superior to any now in use, not only for restoring Razors to their original cutting state, but giving it a finer and smoother edge than any other article now in use. I will just say (notwithstanding cards are seldom things,) that within the year just I have met with Razors by the dozen, by accident, supposed to be worn out, others become too soft, others crumbling on the edge, and on applying them to the Hone, restored them to their former cutting state; and I have only to say, if there is a Razor which has become soft from using, or crumbles on the edge, I have not yet met with such in testing more than one thousand of different stamp.

Manufactured by D. Earle, Portage Co., Ohio.

THIS IS TO CERTIFY that we have used Earle's Improved Hone and Strop for Razors and Surgical Instruments some months, and on trial consider it superior to any thing of the kind I have seen tried.

ZALOK STILLET,
JAMES MALMSBURY,
JOHN SLEFFER,
J. HUDSON.

Salem, O., Nov. 1, 1849.

For sale by LAWLETT & JOHNSON, *Salem, O.*

October 16, 1849.

SAWING AND TURNING.

THE subscribers are prepared to do all kinds of SAWING AND TURNING, for Cabinet, Coach and Wagon Makers, at their shop, nearly opposite the Salem Hotel.

JAS. & GEO. HINSHILLWOOD.

Salem, Aug. 25, 1849.-tf.

DAVID WOODRUFF,

Manufacturer of Carriages, Buggies, Sulkies, &c.

A general assortment of carriage constantly on hand, made of the best material and in the neatest style. All work warranted. Shop on Main street, Salem, O.

Miscellaneous.

The Mother and her Child.

From the Cayuga Chief.

"When I get to be a woman, I'll go out and wash for the ladies, mother, and when I come home, I'll put ivery cint of it upon the table for ye—I will, mother."

Thus sadly and earnestly spoke a little Irish girl of six years of age, one of a family of four children, as the widowed mother dragged her weary limbs to her scanty furnished room after the drudgry. The world is full of poor. What business has a man or woman to be poor?

Last season, while at work, a poor but hard working Irishman, fell dead, leaving a wife and four children, who had been dependent on his toil for their bread. Here was trouble. The landlord was afraid he should lose a few dollars and cents. He was certain that a poor woman with a family of children could not pay him for rent. And so he rented the dwelling to another without a word said to the widow. When he warned her out, she said she could work and pay the rent. But if she should be sick, he would lose it! and so he ordered her out, for his word had passed that another should take her place. After nightfall she was compelled to turn out and seek another roof to cover her and her children. Here again the landlord was afraid of losing his rent. But a friend became responsible and the widow and her little ones again had a place to rest their heads. But the rent is exacted in advance. The woman goes out a washing, day after day, and week after week. Six days of hard toil goes to pay the rent of four weeks. Many a day has she thus gone to her work, leaving a sick child to children's care, expecting to find it dead at night. Here is heroism—here is a stern wrestling with poverty which brings out the sublime qualities of the woman and mother. The little girl whom we alluded to in the commencement, was a beautiful creature, a bright gem in the circle that hovered around the scanty board and welcomed the mother from her toils. The little girl was taken sick and died. We saw the procession winding over the hill up North-st. and knew by the bell that another "was passing away." The widow has one the less mouth to toil for, but one the less gladsome smile to greet her. The chords of affection and love are as strongly woven into the hearts of the poor, as of the rich and well-to-do. Well; the poor will have no rent to pay, or bread to toil for in Heaven.

Three Elements of Progress.

True progress implies three elements, each of which now has its zealous advocates and representatives:

1. The Materialist calls for improvement in the physical condition of life. He goes in for good houses, homesteads, baths, generous diet, suitable clothing, and every thing which relates to the health, comfort and advancement of the external man.

2. The Moralist wishes to preserve and restrain men from crime—to uphold the order of society—to protect the cherished decencies of life—and to produce an outward harmony in all the relations between man and man.

3. The Spiritualists look at the pefection of the interior nature—they would purify the springs of action within the soul, and establish the spiritual harmony from which good conduct should flow as necessarily as the stream from the fountain.

But the pregnant question arises, How are we to bring your Spiritualism to bear on the soul, degraded and imbruted by the presence of outward corruption. We have lately heard frightful statements with regard to the moral condition of children in New York. They have called forth a Discourse from an eminent divine and excellent philanthropist of that city. He recommends that the children be caught up on Sundays and sent to school. But this would not begin to act on the pestilent mass of corruption. They are baptized six days in the week by the devil. If you can get hold of them on Sunday, the next day he will seize them again and plump them back into the fermenting pool. No effectual good can be realized until man is brought into harmony with all the laws of his being. The three elements of progress must all be provided for—the material, the moral, the spiritual—for they all belong to his nature, all are essential to the advancement of humanity.—Henry Ward Beecher.

Short Story.

When Mary and I were married we were young and foolish, for we had nothing to be married with, but Mary was delicate, and I thought I could take care of her best. I knew I had a strong arm and a brave heart to depend upon. We rented a chamber and went to house keeping. We got together a little furniture—a table, bedstead, dishes—but our money failed us before we bought the chairs. I told Mary she must turn up a tub; for I could not run in debt.—No, no. It was not long before our rich neighbor Mrs. M———found us out, and kindly enough she supplied us: half a dozen chairs added to our stock. They were old ones to be sure, but answered just as well for us. I shall never forget the new face those chairs put upon our snug quarters—they never looked just right before. The tables turned with Mrs. M———and me now—she has turned a poor widow, "but she shall never want while I have anything, never!" cried the old man, with a beaming face, "I don't forget those old chairs.'

Ah, now the secret was out. It was the *interest of the old chairs* which maintained the poor widow. She was living on the interest and compound interest of a little friendly act done years before, and it sufficed for herself and her daughter.

How beautiful it is to see how God blesses the operation of his great moral law, "Love thy neighbor," and we should oftener see it could we look into the hidden paths of life, and find that it is not self-interest, not riches, not fame, that binds heart to heart. The simple power of a friendly act can do far more than they. It is these, the friendly acts, the neighborly kindness, the Christian sympathy of one toward another, which rob wealth of its power to curse, extract the bitter from sorrow, and open wells of gladness in desolate homes. We do not always see the golden links shinning in the chain of human events; but they are there, and happy is he who feels their gentle but irresistable influence.—*Merchants' Ledger.*

"House and Home."

What's a House? You may buy it, or build it, or rent;
It may be a mansion, a cottage, a tent;
Its furniture costly, or humble and mean;
High walls may surround it, or meadows of green.

Tall servants in livery stand in the hall,
Or but one little maiden may wait on you all;
The tables may groan with rich vinds and rare,
Or potatoes and bread be its costliest fare.

The inmates may glitter in purple and gold,
Or the raiment be homely, and tattered, and old;
'Tis a house, and no more, which vile money may buy;
It may ring with a laugh, or but echo a sigh.

But a Home must be warmed with the embers of love,
Which none from its hearthstones may ever remove,
And be ligthened at eve with a heart-kindled smile,
Which a breast, though in sorrow, of woe may beguile.

A home must be "Home," for no words can express it;
Unless you have known it, you never can guess it;
'Tis in vain to describe what it means to a heart
Which can live out its life on the bubbles of art.

It may be a palace, it may be a cot;
It matters not which, and it matters not what;
'Tis a dwelling perfumed with the incense of love,
From which to its owner 'tis death to remove.

The Flogging System.

Henry Ward Beecher, in a speech before a large public meeting called for the purpose of aiding to abolish the system of Flogging in the Navy, utters himself thus:

Nothing is so abhorrent to any feeling of human nature. Nothing which you resent so quickly—nothing which will make you fight so soon, gospel or no gospel, as violence to your person. In a comparatively barbarous state, Government appeals more constantly to force. In a former age, the pillory and whipping-post were deemed essential public institutions. As society advances, the appeals to violence become less frequent, and at last corporal punishment is laid aside, at least in adults, for I do not mean to touch the baby question now.

Suppose you applied this method, so important in the Navy, to any other condition of life, what would be the effect of such discipline? If all the flunkies in College were tied up to the pump and received a sound thrashing, there would be work enough to be done, but the College classes would be thinned out. Introduce it among your journeymen mechanics and apprentices, you would find every term of service growing short.—But if flogging is bad anywhere it is bad in the Navy. It is no better for the seaman than it is for the landsman. You cannot bring an argument for it in the Navy which does not apply everywhere else.

Mr. Beecher proceeded to show by several forcible arguments the duty of the Government to establish a system of kindness, of respect for man, and of thorough education on board the public vessels.

Everything, said he, that a ship needs, it can have, and ought to have. Beef, pork and coffee are not enough. The sailor has an intellectual, spiritual nature, which it is gross injustice and rank folly to overlook. Listen not, my friends, to the everlasting Conservative, who pines and whines at every attempt to drive him from the spot where he has lazily cast his anchor. He has no conception of the sacredness of human nature—he values a man at no higher rate than he would a horse or a pig. But we must learn that God has made nothing better than a man. Him we are to elevate to communion with his Creator. Every obstacle to this must be set aside. Every abuse must be abolished. The whole system must be settled on the right basis. Settle it ten times and settle it wrong, you will have the work to begin again. Be satisfied with nothing but the complete enfranchisement of humanity and the restoration of man to the image of his God.

Washing Made Easy.—Those who engage in the pursuit of washing under difficulties may find the following worth a trial. It is the system about which mysterious advertisements have of late appeared so frequently.

Dissolve one-fourth lb. of lime in boiling water, straining twice through a flannel bag; dissolve seperately one-half lb. of brown soap and and one-half lb. of soda—boil the three together. Put six gallons of water into the boiler, and when boiling add the mixture. The linens, which must have been steeped in cold water for twelve hours, are wrung out, any stains rub with soap, and put into the boiler, where they must boil for thirty-five minutes. They are then drawn; (the liquor being preserved, as it can be used three times,) placed in a tub and clear boiling water poured over them. Rub them out, rinse them out in cold water and they are ready for drying.

Few men think better of others than themselves, nor do they easily allow the existence of any virtue of which they perceive no traces in their own minds; for which reason I have observed that it is extremely difficult to persuade a rogue that you are an honest man, nor would you ever succeed in the attempt by the strongest evidence, was it not for the comfortable conclusion which the rogue draws that he who proves himself to be honest, proves himself to be a fool at the same time.—Fielding.

Curious Custom of the Hindoos.—A very curious mode of trying the title of land is practiced in Hindoostan: Two holes are dug in the disputed spot, in each of which the plaintiff's and defendant's lawyers put one of their legs, and remain there till one of them is tired, or complains of being stung by the insects, in which case his client is defeated. In this country it is the *Client*, and not the *Lawyer*, who puts his feet into it.

Bulwer, in one of his philosophical dissertations, says, "Society has erected the gallows at the end of the lane, instead of guide-posts and direction-boards at the beginning."

Death-Bed of Mahomet.

Word was soon brought to Mahomet that the appearance of Abu Beker in the pulpit had caused great agitation, a rumour being circulated that the prophet was dead. Exerting his remaining strength, therefore, and leaning on the shoulders of Ali and Al Abbas, he made his way into the mosque, where his appearance spread joy throughout the congregation. Abu Beker ceased to pray, but Mahomet bade him proceed, and take his seat behind him in the pulpit, repeated the prayers after him. Then addressing the congregation, "I have heard," said he, "that a rumour of the death of your prophet filled you with alarm; but has any prophet before me lived for ever, that ye think I would never leave you? Everything happens according to the will of God, and has its appointed time, which is not to be hastened or avoided. I return to him who sent me; and my last command to you is, that ye remain united; that ye love, honour, and uphold each other; that ye exhort each other to faith and constancy in belief, and to the performance of pious deeds; by these alone men prosper; all else leads to destruction." In concluding his exhortation, he added, "I but go before you: you will soon follow me. Death awaits us all; let no one seek to turn it aside from me. My life has been for your good; so will be my death." These were the last words he spake in public; he was again conducted back by Ali and Abbas to the dwelling of Ayesha. On a succeeding day there was an interval during which he appeared so well that Ali, Abu Beker, Omar, and the rest of those who had been constantly about him, absented themselves for a time, to attend to their affairs. Ayesha alone remained with him. The interval was but illusive. His pains returned with redoubled violence. Finding death approaching, he gave orders that all his slaves should be restored to freedom, and all the money in the house distributed among the poor. Then raising his eyes to heaven, "God be with me in the death struggle," exclaimed he. Ayesha now sent in haste for her father and Hafza. Left alone with Mahomet, she sustained his head on her lap, watching over him with tender assiduity, and endeavouring to soothe his dying agonies. From time to time he would dip his hand in a vase of water, and with it feebly sprinkle his face. At length, raising his eyes, and gazing upward for a time with unmoving eyelids, "Oh, Allah!" ejeculated he, in broken accents, "be it so—among the glorious associates in paradise!" "I knew by this," said Ayesha, who related the dying scene, "that his last moment had arrived, and that he had made choice of supernal existence." In a few moments his hands were cold, and life was extinct."—*Irving's Life of Mahomet.*

Gratitude.

Thank God for *memory!* This is the green dell;
I hear the rill with music' ripples flowing;
The scents of flowers recall my childhood well;
I feel the sun of new-born summer glowing,
And, in my spirit's view, I see the stream,
And the bright fish that through the waters gleam.

Thank God for *music!*—for the pleasant voices
Of boughs and winds and waters as they meet;
For every bird that in the wood rejoices;
For every note in nature's concert sweet;
To me the lark's clear carrolling on high
Reveals the whole wide, blue, bright summer's sky.

Thank God for *hope!* that after life's short night,
Cheered by fair dreams and memories, I shall rise
To fields with never-failing verdure bright;
Unfailing fountains; pure unclouded skies;
And see the world which will not pass away,
In the full sunshine of perpetual day!

J. Y. Akerman.

Conventionality of Female Life.

Prejudice and a thousand of the evils that afflict society have their rise in the morbid feelings that ill-health engenders; and it is evident that women, brought up to think and act as they do at present, can have but little chance of a sound mind in a sound body. To share in any kind of household work, is to demean herself; and she would be thought mad to run, leap, or engage in any kind of active game in the open fields, with the fresh, life, soul-giving air around her, and the birds and lesser winged things inviting her thereto. She may take violent exercise through a whole evening in heated, ill ventilated, or draughty rooms—may be whirled round and round, her form enfolded by a stranger, till, but for the excitement, one would call the strength she evinces Herculean; but with children, or creatures with children's gushing natures, to chase each other's shadows on the breezy common, or search the sea-cliffs for flowers, till health, mantling her cheek and eye, she almost dreams herself a spirit of the scene, so etherially does the blood flow; and she has read the old Greek legends, and has seen before now, many a Dryad in the wood, and Naiad by the stream; to do this would indeed be deemed unwomanly, imprudent, not to be thought of or tolerated. She may not even dance upon the green sward, unless the whole paraphernalia of dress, music, and set occasion be there too; and then it shall be no dancing of spirit or movement, but a conventionality from first to last. The brook murmurs a little song as it glides over the pebbles to the sea; the woods are alive with "sweet noise;" the waves tell of many things, as with organ-like music they rise from the great waters; but *she* may not sing—may not be heard to wander among all these, giving song for song. No! If her spirit shall incline to such pleasures, she must wander far way, or the atmosphere of ridicule and dissympathy will drown the music she would make. Or, between the pauses of the dance, or some inanimate conversation, before a piece of rosewood, having placed her bouquet and scented gloves thereon, she shall sing the last new song.—*Westminster Review.*

To Boil Potatoes.—Score the skin o the potatoe with a knife lengthwise and across, quite round, and then boil the potatoe in plenty of water and salt, with the skin on. The skin readily cracks when it is scored, and lets out the moisture, which otherwise renders the potatoe soapy and soft. The improvement of poor potatoes by this method of boiling them is very great.

From The Tribune.

Spurn not the Humble.

BY C. D. STUART.

O, spurn not the humble of birth, or estate,
And scorn not the lot of the poor;
To-morrow, perchance, to the rich and the great,
And the proudest, may bring a stern lesson of Fate,
Grim Poverty's knock at the door.

The humblest have risen, the poorest have earned
The Guerdon of Fortune and Fame;
The proudest have fallen, the richest have learned
A lesson, too oft by Prosperity spurned—
That *Misfortune* brings Poverty's shame.

Since Fortune is fickle, and Birth but a thing
Ignoble, or not, as men will,
O, spurn not the humble, but treat him as king;
And scorn not the poorest—Death's summons will bring
Rich and poor the same dwelling to fill.

Nineveh Discoveries.—Very late and highly satisfactory accounts have within these few days been received from Mr. Layard, in Assyria, giving intelligence of new and important discoveries in the Nimrod mound. He has made fresh and extensive excavations in parts of the eminence not yet explored, and the result has been the finding of nothing less than the throne upon which the monarch, reigning about 3,000 years ago, sat in his splendid palace. It is composed of metal and of ivory, the metal being richly wrought and the ivory beautifully carved. It seems that the throne was separated from the state apartments by means of a large curtain, the rings by which it was drawn and undrawn having been preserved. No human remains have come to light, and everything indicates the destruction of the palace by fire. It is said that the throne has been partially fused by the heat.

Cabin of a Canal Boat.—Mrs. Swisshelm describes the cabin of a canal boat in which she was a passenger as "the little oven below, where one would have supposed a chemist was about to try experiments to learn how thick air might be made by the exhalations of human bodies. It appeared to me that just then it had arrived at about the density a Turk likes chocolate, viz: stiff enough to allow a spoon to stand in it upright. In a short time they might have cut it out in slices like cheese; but unfortunately for the experiment, I had a window opened, and the atmosphere was partially rarified."

Not Bad.—The Sandusky City (Ohio) Mirror is responsible for the following:

A hard case of a subscriber, to whom the publishers of the Mirror had sent the weekly paper on credit, was at last dropped from the list—all ordinary measures of collection having failed. Our agent was encountered the other day by the delinquent's wife, who wrathfully insisted that "she knew what was the newspaper law—that she did. Mr. Mills was *bound* to send the paper *until all arrearages were paid!*"

Orestes A. Brownson whose erratic course in religion and politics can be likened to nothing but the tricks of a harlequin, gives it to 'poor Doctor Channing' in the last number of his Quarterly Review after the following fashion: "His everlasting preachments about the dignity of human nature has corrupted our literature as it has our morals; and if philanthropy, which received such an impetus from him, continues to rage much longer in this commonwealth, it will be necessary for every honest man and peaceable man to emigrate from it. What with our moral-reform societies, our anti-hangman societies, prisoner's friend societies, abolition societies, temperance societies, there will soon be no living here for a man who wishes to mind his own business, and to let his neighbors mind theirs. Really the evil is becoming insufferable, and we are fast retrograding to the days of the old colony sumptuary laws, which even our fathers could not bear."—Oh!

☞Rev. Leonard Bacon, of New Haven, Ct., was reported to have said, some years since that neither wealth, education, nor religion, nor all combined, in the possession of black men, could fit them to live on terms of equality with whites, in this country. There are lots of such *bacon* as this in the country, *smoked and unsmoked*, and some of it is *gammon*, too; there is enough of such religion, as above referred to, to damn forty nations, for, to damn is all the power it possesses; save, it cannot, from its very nature, the Dr. himself being witness, and the religious history of the country being proof; but two living black lawyers in Boston, show that such religion, and they who believe in it and preach it, are alike false as the Father of Lies.—S. R. Ward.

Light and Truth.

What if cherished creeds must fade?
Faith will never leave us;
God preserves what God has made—
Nor can Truth deceive us.

Let in Light—the holy Light!
Brothers, fear it never;
Darkness smiles, and Wrong grows Right—
Let in Light forever!

Let in Light! When this shall be
Safe and pleasant duty,
Men in common things shall see
Goodness, Truth and Beauty.

True Sublimity.—The eloquent and thrilling response of Kossuth to the Sultan's demand, that he should renounce his religion and embrace Mahomedanism, is worthy of a Luther, and of being regarded among those memorable sayings that in times of trial have been uttered by those who have been encouraged and sustained by the unfaltering trust inspired by the Christian faith. "*My answer does not admit of hesitation. Between death and shame the choice can neither be dubious nor difficult.*—Governor of Hungary, and elected to that high place by the confidence of fifteen millions of my countrymen, I know well what I owe to my country even in exile. Even as a private individual I have an honorable path to pursue. Once governor of a generous country—I leave no other heritage to my children—they shall, at least, bear an unsullied name. *God's will be done. I am prepared to die.*"

Agents for the Bugle.

OHIO.

New Garden—D. L. Galbreath and I. Johnson
Columbiana—Lot Holmes.
Cool Springs—Mahlon Irvin.
Berlin—Jacob H. Barnes.
Marlboro'—Dr. K. G. Thomas.
Canfield—John Wetmore.
Lowellville—John Bissell.
Youngstown—J. S. Johnson.
New Lyme—Marsena Miller.
Selma—Thomas Swayne.
Springboro'—Ira Thomas.
Harveysburg—V. Nicholson.
Oakland—Elizabeth Brooke.
Chagrin Falls—S. Dickenson.
Columbus—W. W. Pollard.
Georgetown—Ruth Cope.
Bandysburgh—Alex. Glenn.
Farmington—Willard Curtis.
Bath—J. B. Lambert.
Ravenna—Joseph Carroll.
Wilkesville—Hannah T. Thomas.
Southington—Caleb Greene.
Mt. Union—Joseph Barnaby.
Malta—Wm. Cope.
Richfield—Jerome Hurlburt, Elijah Poor.
Lodi—Dr. Sill.
Chester ✕ Roads—Adam Sanders.
Painesville—F. McGrew.
Franklin Mills—Isaac Russell.
Granger—L. Hill.
Hartford—G. W. Bushnell and W. J. Bright
Garrettsville—A. Joiner.
Andover—A. G. Garlick and J. F. Whitmore,
Achortown—A. G. Richardson.
East Palestine—Simon Sheets.
Granger—L. S. Spees.

PENNSYLVANIA.

Pittsburgh—H. Vashon.
Newberry; J. M. Morris.

INDIANA.

Winchester—Clarkson Pucket,
Economy—Ira C. Maulsby.
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New York, Sept. 10, 1849.

ANTI-SLAVERY BOOKS!!

THE following are for Sale at the Salem Bookstore:

Jay's Review of the Mexican, War.
The Young Abolitionists, by J. E. Jones.
Liberty Bell,
Douglass' Narrative.
Brown's Do.
Brown's Anti-Slavery Harp.
Archy Moore.
Slavery Illustrated in its effects upon Woman.
Despotism in America.
Church as it is, the forlorn hope of Slavery.
Brotherhood of Thieves.
Slaveholder's Religion.
War in Texas.
Garrison's Poems.
Pierpont's Poems.
Phillis Wheatley's Poems.
Condition of the People of Color.
Legion of Liberty.
Liberty.
Madison Papers.
Phillips' Review of Spencer.
Dismionist.
Moody's History of the Mexican War.
Letters and Speeches of Geo. Thompson.
And various other Anti-Slavery Books Pamphlets. Also a variety of other Reform publications; such as
Equality of the sexes, By Sarah M. Grimke.
May's Discourse on the Rights and Condition of Woman.
Autobiography of H. C. Wright.
James Bayle's letter to Garrison.
Pious Frauds, Pillsbury.
Health Tracts.
Water Cure Manual.
Female Midwifery.
N. P. Rogers' Writings.
Theodore Parker's Sermons.
Bellou's Non Resistance.
George S. Burleigh's Poems.
&c. &c. &c.
Also a General assortment of Books, Miscellaneous, Scientific and Literary.

BARNABY & WHINERY.

August 31, 1849.

EARLE'S CAST STEEL HONE & STROP FOR RAZORS AND SURGICAL INSTRUMENTS.

A sure Remedy for all the Diseases to which the Razor is subject.

This article proves to be superior to any now in use, not only for restoring Razors to a keen glad cutting state, but giving it a finer and smoother edge than any other article now in use. I will just say (notwithstanding its extraordinary claims,) that with it razors purchased but not with Razors had by us as razors supposed to be worn out, others become too soft, others grumbling on the edge, and no inquiries from to the Razor induced them to hard enough. The first time I used the Razor which has become soft or grumbling on the edge, I have only to say, it is equal to new. I have not yet met with such in testing more than one thousand of the best stamp.

Manufactured by D. Earle, Portage Co., O.

THIS IS TO CERTIFY that we have used Earle's Improved Hone and Strop for razors and Surgical Instruments some months, and on trial consider it superior to any thing of the kind I have seen tried.

ZADOK STREET,
JAMES MALMSBURY,
JOHN SLEETER,
J. HUDSON.

Salem, O., Nov. 1, 1849.

For sale by FAWCETT & JOHNSON, Salem, O.

October 18, 1849.

SAWING AND TURNING.

THE subscribers are prepared to do all kinds of SAWING AND TURNING, For Cabinet, Coach and Wagon Makers, at their shop, nearly opposite the Salem Hotel.

JAS. & GEO. HINSHILLWOOD.

Salem, Aug. 25, 1849.—n52.

DAVID WOODRUFF,

Manufacturer of Carriages, Buggies, Sulkies, &c.

A general assortment of carriage constantly on hand, made of the best material and in the neatest style. All work warranted. Shop on Main street, Salem, O.